Epistles

From the library of
SIR R. LEICESTER HARMSWORTH, BART.

W. Powell. abt. 1555.

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Here begynneth the Pystles and Gospels, of euerye Sonday and holy day in the yere.

The Pystle on the fyrste Sondaye in Aduent. The xiii. Chapiter to the Romaynes. D.

✠

BRethren we knowe that it is time now that we awake out of slepe, for nowe is oure saluacion nerer then we beleued. The nyght is passed, and the day is come nye, let vs therfore caste awaye the dedes of darkenes, and let vs put on the armoure of lyght. Let vs walke honestly as it were in the day light, nat in eatyng and drynkynge, neither in chambrynge and wãtonnes, neither in stryke and enuyeng, but put ye on our lorde Jesus Christe.

The Gospell on the fyrste Sonday in Aduent. The. xxj. chapiter of Mathewe. A.

WHã Jesus drewe nie vnto Jerusalẽ, and came to Bethphage vnto the mounte Oliuete, then sent Jesus two of his disciples, saieng to them Go into the Castell that lyeth ouer agaynste you, & anone ye shal fynde an Asse boundẽ, and her Colte with her, lose them and bryng them vnto me, and yf any mã say ought vnto you say ye that your lord hath nede of them: and straycht waye he wyll let them go. All this was done to fulfyll thyt which was spoken by the prophete, sayeng Tell ye the doughter of Syon beholde thy kyng commeth vnto the meke, and sittyng vpon an asse and a colte, the fole of an Asse vsed to the yoke. The disciples wente and dyd as Jesus cõmaũded them & brought the Asse and the colte, and put on them theyr clothes, and set him theron. Many of the people spredde theyr garmentes in the way, other cut downe braũches frõ the trees and strawed them in the waye.

Moreouer the people that went before, and they also that folowed after, cryed sayenge. Osanna the sonne of Dauid Blessed be he that commeth in the name of the lorde.

¶ The Pystle on the seconde Sondaye in Aduent. The .xv. Chapiter to the Romayns. A.

BRethren what soeuer thinges are wrytte for our learning that we thorowe pacience and cõfort of ỹ scripture might haue hope. The God of pacience and cõsolacion, gyue vnto euery one of you, that ye be lyke mynded one towardes another after the ensãple of Jesu Christ that ye al agreing togyther, may with one mouthe honour God and the father of our lord Jesu Christ. Wherfor receyue ye one an othere as Christ receiued vs, to the prayse of God. And I say that Jesus Christ was a minister of the circũcision for the truth of God to confirme the promyses made vnto the fathers. And let the gentils prayse God for his mercye, as it is wrytte, for this cause I wyll prayse the amõg ỹ gentils and sing in thy name. And again he sayeth ye gentyls reioyse with his people. Agayne, prayse ỹ lord all ye gentils, and laude him al nacions. And i another place Esayas saythe there shall be the rote of Jesse, and he that shal rise to raygne ouer the gentyls: in hym shall the gentyls truste The God of hope fyll you with all ioye and peace in beleuyng, that ye may be ryche in hope thorowe the power of the holy ghoste.

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The .xxi. Capiter of .Luke. D.

IEsus sayde vnto his disciples there shalbe signes in the Sonne, and in the Mone and in the Starres, and in the earth, the people shalbe in such perplexite. that they shall nat tell whiche waye to turne themselues. The see and the waues shall rore, and mennes hertes shall fayle them for feare and for lokyng after those thinges, whiche shall come on the earth, for the powers of heauen shall moue, and then shall they se the sonne of man come in a cloude with power and greate glory. When these thinges begyn to come to passe, then loke vp and lyft vp your hedes, for your redemption drawyth nye. And he shewed them a similitude

tude, beholde ỹ fygge tree, and all other trees when they shut forth their buddes, ye see and know of your owne selfes that sommer is then nye at hande. So lyke wyse ye (when ye see these thinges come to passe) vnderstande, that the kyngdome of God is nie. Verely I say vnto you, this generacion shall nat passe, tyl all be fulfilled, heuen and earth shall passe, but my wordes shall nat passe.

¶ The Pystle the.iii. Sonday in aduent.. The fyrst Pystle and the.iiij. Chapiter to the Coorinthyans. A.

BRethren let men this wyse esteme vs euen as the mynisters of Christ, and disposers of the secretes of God, Further more it is requyred of the disposers, that they be foūd faithfull with men is it but a verye small thynge, that I shuld be iudged of you other (of mānes day) no I iuge nat myne owne selfe, I knowe nought by my selfe, yet am I nat therby iustified it is the lorde that iugeth me, therfore iudge nothing before the tyme, vntyll the Lorde come whiche wyll lyghten thinges that are hyd in darkenes, and open the counsailes of the hertes. And than shall euerye man haue prayse of God.

¶ The Gospel on the.iij. Sō daye in Aduent. The.xi. Chap. of Mathew. A.

WHen Johñ being in pryson herde the workes of Christ he sent two of his disciplꝭ and sayd vnto him Arte thou he that shal come or shal we loke for another. Jesus answered and sayd vnto them. Go & shew Johñ what ye haue herde & sene. The blynde se, the halte go, the lippers are clēsed the deafe here, the deade are reysed vp agaiue, and the Gospel is preached to the poore, & happy is he that is nat hurt by me Euen as they departed Jesus began to speake vnto the people for Johñ. What went ye for to se in the wyldernes went ye out to se a rede wauerynge with the wind, other what wēt ye out for to se. went ye to se a man clothed in softe rayment. Beholde they that were softe clothing, are in kinges houses But what went ye out for to se

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Went ye out to see a prophete? Ye I saye vnto you, and more then a prophete, for this is he of whom it is written. Behold I sende my messenger before thy face, whiche shall prepare thy way before the.

¶ The Pistle on the .iiii. Sōday in Aduent. the .iiij. Chapter to the Philippians. A.

BRethren reioice in the lord alway, and agayne I saye reioyce, let youre softenes be knowen vnto all mē. The lord is euen at hande. Be nat carefull. but in all thynges shewe your petitiō vnto God in prayer and supplication with gyuing of thākes. And the peace of God which passeth al vnderstandynge kepe youre hartes, and myndes in Christe Jesu.

¶ The Gospell on the .iiii. Sonday in Aduent the fyrst Chapiter of Johñ. C.

WHen the Jewes sent prestes and Leuytes from Jerusalem to axe Johñ. What art thou. And he confessed, and denyed nat, and sayde playnelye. I am nat Christe, and they axed hym, what then? arte thou Helias? and he said I am nat. Art thou a prophete. And he answered no. Than sayde they vnto hym: what art thou? that we may giue an aunswere to them that sente vs. What sayest thou of thy selfe? he sayd I am the voice of a criar in the wyldernes make strayghte the way of the lord, as said the Prophet Esaias. And they whiche were sente, were of the Pharysees and they axed hym & sayde vnto him. Why baptysest thou then yf thou be nat Christ, nor Helias, neyther a prophete? Johñ answered thē sayeng: I baptyse with water, but one is come amonge you, whome ye knowe nat. He it is that cometh after me whiche was before me, whose shoo latchet, I am nat worthye to vnlose. These thynges were done in Bethabara beyonde the Jordan where Johñ dyd baptyse.

¶ The Pystle at hye masse on Christmas day. the fyrst Chapiter to the Hebrues. A.

BRethrē, God in times past diuersly and many wates, spake vnto the fathers by Prophetes, but in these laste daies he hath spoken vnto vs by his sonne.

sonne, whome he hath made heyre of all thynges, by whom also he made the worlde. Which sonne beyng the brightnes of his glory: and very ymage of his substaunce, bearyng vp all thinges with the worde of his power, hath in his owne persō pourged oure synnes, and sytteth on the ryght hande of the maiesty on hye, and is more excellent then the angels, in as moch as he hath by heritaūce obtayned an excellenter name then haue they. For vnto which of the angels sayde he at any time thou art my sōne, this dai begat I the, And again, I wil be his father, and he shal be my sonne. And agayne when he bryngeth in the fyrst begotten son into the worlde he sayeth, And al the angels of God shal worshyp hym, and vnto the angels he saith, he maketh his angels spyrites, and his ministers flames of fyre but vnto the son he saieth. God thy seate shalbe for euer, and euer the cepter of the kyngdome is a ryght cepter. Thou hast loued rightwisenes and hated iniquytie wherfore hath God whiche is thy God, anoynted ỹ with the oyle of gladnes aboue thy felowes. And thou Lorde in the begynnynge haste layde the foundacion of the earth. And the heauens are the workes of thy handes. Thei shal perish, but thou shalt endure, they all shal wax olde as doth a garmēt, and as a vesture shalt thou chaunge them and they shalbe chaūged but thou art alwayes the same and thy yeres shall nat fayle.

¶ The Gospell at hye masse on Christmas daye the. j. Chapiter of Johan. A.

IN the begynnynge was the worde, and the worde was with God, and God was the worde. The same was in the beginning with God Al thinges were made by it, and without it was made nothing that was made. In it was lyfe, and the lyfe was the lyght of men, and the lyght shineth in the darknes and the darknes comprehendeth it nat. There was a man sent frō God, whose name was Johñ. The same came as a witnes, to beare witnesse of the light, that all men through him might beleue, he was nat

the lyght but to bere witnes of the lyghte. That was a true lyght, whiche lyghteth al men that come into the worlde, he was in the worlde, & the world by hym was made, & the world knewe hym nat, he cam among his owne, and his owne receyued him nat, vnto as many as receyued him, gaue power to be the sonnes of God, in that they beleued on his name, whiche were borne nat of blod nor of the wyll of the flesshe, nor yet of the wyll of men, but of God & the worde was made flesshe, and dwelte amonge vs and we sawe the glory of it, as the glory of the onely begotene sone of the father, which worde was full of grace and verite.

¶ The Pystle on saynt Steuens day. The. vi. Chapiter of the Actes of the Apostles. C.

STeuen full of faythe and power, dyd great wonders and myracles among the people. Then there arose certayn of the synagoge, whiche are called Lybertynes and Syrenytes, and of Alexandria, and of Cilicia, and Asia, & disputed with Steuen & they could nat resyste the wysedome, and the spiryte, with whiche he spake. Whē they herde these thynges theyr hertes claue a sonder, and they gnasshede on hym with theyr teethe, but he beyng full of the holye Ghoste, loked vp stedfastly with his eyes into heauen, and sawe the glory of God and Jesus standynge on the ryghte hande of God, and sayde, beholde, I se the heuens opene, and the sonne of man standyng on the ryghte hande of God. Thē they gaue a shout with a loude voyce and stopped theyr eares, and ran vpon hym all at ones, and caste hym out of the cytie, and stoned him and the witnesses layde downe theyr clothes at a yonge mans fete named Saule. And they stoned Steuen calling on, and sayeng. Lord Jesu receyue my spirite, and he kneled downe and cryed with a loude voyce. Lord lay nat this sinne to their charge. And whan he hadde thus spoken, he fell aslepe in our Lorde.

¶ The Gospell on saynt Steuens day. The. xxiij. Chapiter of Mathewe. D.

Jesus

IEsus sayd vnto the Jewes and chefe preestes beholde I sende vnto you wyse prophetes, wysemen and scrybes, and of them some shall ye scourge in your synagoges, and persecute from citie to citie that all ryghtuous blode maye fall on you. which was shed vpon the earth, from the bloude of righ tuous Abell vnto the blode of Zacharias the sonne of Barachias, whome ye slewe bitwene the temple and the auter. Verely I say vnto you, all these thinges shall lyght vpon this generacion Jerusalem, Jerusalem, whiche kyllest prophetes and stonest them which are sent to the, howe oft wolde I haue gathered thy chyldren to gither, as the henne gathereth her chickēs vnder her winges, but ye woldnat, beholdyour habitacion shal be lefte vnto you desolate. For I saye vnto you, ye shall nat see me hensforth tyll that ye saye. Blessed be he that commeth in the name of the lorde.

¶ The Pystle on. S. Johan the Euangelystes daye. Ecclesiastice. xv.

HE that feareth God wyll do good: and he that kepeth the lawe shall obtayne wisedome and she wyll come agaynste him as an honorable mother: as a woman yet a virgin shall receyue him. She shall fede him with the breade of life, and vnderstanding and the water of holsome wisdome she shall gyue him to drynke and she shall exalte him amōg his neyghbours, and shall opē his mouth euen in the thyckest of the congregacion. And she shall fyl him with the spirite of wisdome and vnderstandyng, and with the garment of glory shall apparell him. She shall make him ryche with ioye and gladnes and shal enherite him of an euerlasting name.

¶ The Gospel on. S. Johñs day the Euangelyst. The xxi. Chapi. of Johñ. E

IEsus sayd to Peter folowe me. Peter turned aboute and sawe the disciple whom Jes⁹ loued folowīg which also lened on his brest at supper, & said, lord which is he ẏ shal betray ẏ? whē Peter saw him, he said to Jes⁹. Lord what shall he

he here do? Jes⁹ said vnto him if I wyll haue him to tary tyll I come, what is that to the? folowe thou me. Then went this sayeng abrode amonge the brethren that the Discyple shulde nat dye. And Jesus sayde nat to hym, he shall nat dye, but if I wyl that he tary tyl I come, what is that to the? the same discyple is he, whiche testifieth of these thinges, and we knowe that his testimony is true.

¶ The Pystle on chyldermas day: the .xiiij. Chapter of the reuelacion of Saynt Johñ.

And I loked, and loo a lambe stode on the moũt Syon and with him a .C. and xliiij. M. hauyng his fathers name writen in theyr forhedes, and I herde a voyce from heuen as the sound of many waters, and as the voice of a gret thunder, and I herde the voice of harpers, harpynge with theyre harpes and they songe as it were a new sõg before the seate, and before the .iiij. beastes, and the elders and no mã coulde lerne that songe but the C. and .xliiij. M. which were redemed frõ the erth. These are they whiche were nat defyled with wemen, for they are virgyns. These folowe the lambe whither soeuer he goeth, these were redemed from men beyng the fyrst fruytes vnto God and to the lambe, and in theyr mouthes was founde noo gyle for they are without shotte before the throne of God.

¶ The Gospell on Chyldermas daye. The .ii. Chapiter of Mathewe C.

The Angell of the Lorde appered to Joseph in a dreme sayeng. Arise & take the chylde and his mother, and flye into Egypt an abyde there tyll I bring the worde, For Herode wyl seke ẏ chyld to destroy him Then he arose & toke the chyld and his mother by nyght and departed into Egypt, and was there vnto the death of Herode to fulfyl that whiche was spoken of the lord, by the prophet, whiche sayeth: out of Egypte haue I called my sonne. Then Herode perceyuynge that he was mocked of the wyse men, was excedynge wrothe, and sente forth and slewe all the children that were in Bethlem

and

and in all the coostes thereof as many as were two yere old and vnder, accordynge to the tyme whiche he had diligentlye serched out of the wyseemen. Then was fulfilled that whiche was spokē by the prophete Jeremy, sayenge. On the hilles was a voyce herde, mornyng weping, and great lamentacion Rachel weppynge for her chyldren, and wolde nat be cōforted bycause they were nat.

The Pystle on the Sonday after Christmas daye the .iiij. Chapitre to the Galathians. A.

BRethren I saye that the heyre as longe as he is a chylde differeth nat from a seruaunt though he be lord of all but is vnder tutors and gouerners, vntil the tyme appointed of the father, euē so we as long as we were childrē, were in bondage vnder the ordinacions of the worlde, but when the tyme was full come, God sente his sonne borne of a woman, and made bonde vnto the lawe to redeme them, whiche were vnder the lawe, that we thorowe election mighte receiue the inheritaunce that belongeth vnto the naturall sonnes because ye are sonnes. God hath sent the spirite of his sonne into oure hertes, whiche cried Abba father wherfore nowe art thou nat a seruaunte, but a sonne, yf thou be the sonne, thou art also the heyre of God thorough Christe.

The Gospell on the Sonday after Christmas day, the ij Chapiter of Luke. E.

IOseph and Mary, the mother of Jesus meruayled those thynges, which were spoken of him, and Symeon blissed them, and sayd vnto Mary his mother, beholde this child shalbe the fall, and resurrection of many in Israel and signe whiche shalbe spoken against, and moreouer the swerde shall pearce thy soule that ỹ thoughtes of manye hertes maye be opened and there was Anna a prophetesse, the doughtere of Phanuell of the trybe of Aser, and she was of a grete age and hadde lyued with an husbande seuen yere from her virginitie and she had ben a wydowe about four score and four yeares

whiche went neuer oute of the Temple, but serued there, with fastinge and prayer nighte and daye, and she came forth that same houre, and prayled God and spake of him, to al that loked for redemption in Jerusalem. And as sone as they had performed all thynges accordinge to the lawe of the lorde, they returned into Galyle into theyr owne cytie Nazareth and the chylde grewe and wexed stronge in spirite, and was full of wisedome, and the grace of God was with him.

¶ The Pystle on newe yeres daye. The seconde Chapyter vnto Tytus. ¶.

MOst dere beloued Tytus The grace of God that bryngeth saluacion vnto all men hath apered and teacheth vs that we shuld deny vngodlynes and worldly lustes, and that we shulde lyue sober mynded rightuously and godlye in this presente worlde, lokinge for the blysfed hope and glorious apperynge of the myghtie God, and oure saupoure Jesu Christe whiche gaue him selfe for vs, to redeme vs frome all vnrighteousnes, and to pourge vs a peculier people vnto him selfe feruentlye gyuen vnto good workes. These thynges speake and exhorte.

¶ The Gospell on new yeres daye. The. i. Chapyter of Luke. ¶.

AND when the eyght daye was come that the chylde shuld be circuncised, his name was called Jesus which was named of the Angell before he was conceyued in his mothers wombe.

¶ The Pystle on twelfe daye Esaye. lx.

VP and receyue lyght Jerusalem: for thy lyghte is come, and the glory of the lorde is vp ouer the, for behold darknes shall couer the erth, and a thycke myst the natiõs, but the lord shall ryse as the sõne ouer the, and his glorye shalbe sene vpon the, and the hethen shall walke in thy light, and the kinges in the brightnes that is risene ouer the. lyft vp thyne eies rounde aboute and se, all these are gathered togyther and are come to the, thy sõnes shal com frome farre, and thy doughters

shabe

shalbe euer by thy syde, then thou shalt se and shalt haue plēty, thy hert shal wondere, and breke out in ioye, whē the multitude of the see are turned to the, & the armes of the hethene are come vnto the. The abundaūce of Camelles shall couer the, and the Dromadoryes of Madian and Epha, shal come all of them frome Saba, and bring gold, & frankēsence, and shal prech the praise of the lord

¶ The Gospell on the twelfe day. The second Chapiter of Mathew. A.

When Jesus was borne in Bethlem in Jury, in the tyme of kynge Herode, beholde, there came wyse menne from the East to Jerusalē sayeng where is he that is borne kynge of the Jewes, we haue sent his starre in the East, and are come to worshyp hym. Herode the kynge, after he hadde herde this was troubled, and all Jerusalem with him, and he gathered al the chefe prestes and scribes of the people, and demaunded of them where Christ shulde be borne. They sayde vnto hym in Bethleem in Jury for thus it is wryten by the prophet. And thou Bethleem in the lande of Jurye, art nat the leste concernynge the princes of Juda for out of the shall come a captayne, whiche shalt gouerne my people Israell. Then Herode priuely called the wyse men, and diligentlye enquyred of them, the tyme of the starre that appered, and sent them to Bethleem sayenge Go and serche diligentely for the chylde, and when ye haue founde him, bringe me worde that I may come and worshyp him also, when they had herde the kinge, they departed, and lod the Starre whiche they sawe in the East, wente before them, vntyll it came and stode ouer the place where the chyld was, when they sawe the starre they were meruelously gladde and entred into the house and founde the chylde with Mary his mother, and kneled downe and worshypped him, and opened theyre treasures, and offered vnto him gyftes, golde, frankensence, and myrre. And after they were warned of God in theyr slepe, that they shulde

nat go agayn to Herod. ¶ They returned into theyr owne coun trey another way.

¶ The Pistle on the Sondai within the vtas of the Eppyhany.

VP and receyue lyght Jerusalem. &c. Ye shal fynd this Pistle on twelf day. fo. vj.

¶ The Gospell on the Sonday within the vtas of the Epiphany. The fyrst Chapiter of Johñ. D.

IOhñ sawe Jesus cõmynge vnto hym and said. Behold the lambe of god, which taketh away the synne of the worlde. This is he of whome I sayde after me commeth a mã which was before me, for he was yer than I, and I knewe him nat, but that he shulde be declared to Israel. Therfore am I com baptysynge with water. And Johñ bare recorde sayenge I sawe the spyryte descendynge from heauen, lyke vnto a doue and it abode vpon hym and I knewe him nat, he that sent me to baptyse the in water sayde vnto me, vpon whom ỹ shalte se the spirite descẽde and tarye stil on him ỹ same is he whiche baptyseth with the holy ghost. And I sawe and bare recorde that this is the sonne of god.

¶ The Pystle on the. i. Sonday after the vtas of the Eppyphany. The. xii. Cha. to the Romayns. A.

BRethen I beseche you by the mercyfulnesse of God, that ye make youre bodyes a quicke sacrifice, holy & acceptable vnto god, which is your reasonable seruynge of god, & fashion nat your selues, lyke vnto thys worlde but ye be chaũged in youre shape, by the renuynge of your wittes, that ye may fele what thynge ỹ good, that acceptable, and perfecte wil of god is for I say thorow the grace that vnto me gyuen is to euery man amonge you, that no man esteme of hym self more then it becommethe hym to esteme, but that he discreetly iudge of hym selfe accordynge as god hath dealt to euery mã the measure of faythe as we haue many mẽbres in one body. & all mẽbres haue nat one office, so we beyng many, are onee body in Chryste: & euery mã amõg our selues one anothers membres

¶ The Gospel on the. i. Sōday after the vtas of the Epiphany. The secōde chapiter of Luke. ✠

WHē Jesus was .xii. yere olde, they went vp to Jerusalem, after the custome of the feaste, and when they had fulfilled the dayes, as they returned home, the childe Jesus bode styll in Jerusalē vnknowen to his father and mother, for they supposed he had ben in the cōpany. They came a dayes iourney, and soughte hym amonge theire kynsfolke and acquayntaunce, & founde him not. They went backe agayne to Jerusalem & sought him, and it fortuned that after thre dayes, they founde him in the temple syttyng in the myddes of the doctours bothe herynge them, and posynge them and al that herd him, merueyled at his wytte and answeres and when they sawe hym, they were astonyed. & his mother sayde vnto him, sōne why hast thou thꝰ dealt wt vs. Beholde thy father and I haue sought the sorowyng, and he sayd vnto the howe is it, that ye haue sought me, wyste ye nat, that I must go aboure my fathers busynes, and they vnderstode nat the sayenge that he spake to them, & he wente with them and came to Nazareth, & was obedyent to them, but his mother kepte all these thynges in her herte, and Jesus encreased in wysdome and age, and in fauoure with god and man.

¶ The Pystle on the. ii. Sōday after the vtas of the Epyphany. The. xii. Cha. to the Romayns. C.

BRethern seynge y we haue dyuers gyftes, accordyng to the grace that is gyuen vnto vs, if any mā haue the gyfte of prophesye let hym haue it, that it be agreynge vnto the fayth. Let him that hath an office wayte on his office, let hi that teacheth take hede to hys doctryne, let him that exorteth, gyue attendaunce of hys exortacyon, yf any man gyue, let him do it with synglenes, let him that ruleth, do it with dilygence, yf any man shewe mercy, let him do it with cherefulnes, let loue be without dissymulacyon, hate that which is

euil, and cleue vnto that which is good. Be kynde one to another with brotherly loue, in gyuyng honoure, go one before another, lette nat the busines, whiche ye haue in hande be tedious to you, be feruent in the spirite, applye youre selues to the tyme, reioyse in hope be pacient in tribulacion, continue in prayer, distribute vnto the necessite of saintes and diligentlye to harboure. Blysse them which persecute you blysse but curse nat, be merye with them that are mery, wepe with them that wepe, be of lyke affection one toward another, be nat hye minded, but make your selues equal to them of the lower sort

¶ The Gospel on the .ij. Sondaye after the vtas of the Epyphanye the .ij. Chapiter of Johñ. A.

There was a maryage in Cana a city of Galile, and Jesus mother was there Jes⁹ was called also and his disciples vnto the mariage, & when the wine failed Jesus mothere said vnto him, they haue noo wyne. Jesus sayde vnto her, womã what haue I to do with the mine houre is nat yet come his mother saide vnto the ministers, what soeuer he sayeth vnto you do it. There were stãdinge .vj. water pottes of stone after the maner of purifyenge of the Jues, conteninge .ij. or iii. fyrkyns a pece. Jesus sayd vnto them, fyll the water pottes and they filled them vp to the harde brim, and he sayde vnto them. Drawe out nowe, & beate vnto the gouernour of the feest and they bare it. Whan the ruler of the feast hadde tasted the watere that was turned vnto wyne, neythere knewe whense it was but the ministers which drewe the water knewe, he called the brydegroue, and sayde vnto him, all men at the beginninge set forth good wyne, and when men be dronke, then that whiche is worst, but thou hast kept backe the good wyne vntyll nowe. This beginnyng of myracles dyd Jesus in Cana of Galyle, & shewed his glory, & his disciples beleued on him.

¶ The Pystle on the .iij. Sõday after the vtas of the Epiphani the .xii. Cha. to the Rom̃

Brethren

Brethren, be nat wyse in youre owne opinions. Recompence to no man euyll for euyl, prouyde afore hande thinges honest in the syghte of all menne, yf it is possyble, yet on your parte haue peace with al men derely beloued auēge nat your selues, but gyue rume vnto the wrathe of God, for it is wryten, vengeaunce is myne, and I wyll rewarde sayeth the lorde. Therfore if thyne enemy hunger fede him, yf he thyrste gyue hym drynke, for in so doynge thou shalte heape coles of fyre on his head, be nat ouercome of euyll, but ouercomme euyll with goodnes.

¶ The Gospell on the. iii. Sōday after the vtas of the Epiphany. The. viii. Chapiter of Mathewe. A.

When Jesus was come downe from the mountain moch people folowed him and lo there came a lepre and worshypped him sayeng, maister, yf thou wylte thou canste make me clene, he put forth his hande and touched him saieng I wyll, be thou clene, and immediatly his leprosy was clensed, and Jesus sayde vnto him se thou tell no man, but go and shewe thy self to the preest, and offrethe gyfte ẏ Moyses commaunded, in witnesse to them When Jesus was entred into Capernaum, there came vnto him a certayne Centurion, beseching him and sayeng. Maister, my seruaunt lyeth sycke at home of the palseye, and is greuously payned, and Jesus said vnto him. I wyll com and cure him. The Centurion answered and sayde. Sir I am nat worthye that thou shuldest come vnder the rofe of my house but speake the worde only and my seruaunte shall be healed, for I also my selfe, am a man vnder power, and haue souldiours vnder me, and I saye to one go, and he goeth, and to an other come, and he commeth, and to my seruaūt do this, and he doth it. When Jesus herde that he meruayled and sayde to them that folowed him. Verely I say vnto you. I haue nat founde so great faythe, no nat in Iscaell. I saye therfore vnto you, that many shall come frō the East and west and shal

reste

rest with Abraham, Isaac, and Jacob, in the kingdome of heuen, and the childzen of the kingdome shall be caste out into the vtter darknes, there shal be wepinge and gnashynge of teeth. Then Jesus saide vnto the Centurio, go thy waye and as thou hast beleued, so be it to the, and his seruaunte was healed the same houre.

¶ The Pistle on the .iiii. Sonday after the twas of the Epiphany. The .xiij. Chapiter to the Romains. B.

BRethren owe nothinge to any man but to loue one another for he that loueth anothere fulfylleth the lawe, for these commaundementes thou shalte not commit aduoutery, thou shalt nat kyll, thou shalte nat stele: thou shalte nat bere fals witnes: Thou shalte nat desyre, and so forth yf there be any other commaundemente, they are all cōprehēded in this sayeng. Loue thy neighboure as thy self, loue hurteth nat his neighbour. Therfore loue is the fulfyllyng of the lawe.

¶ The Gospel on the .iiii. Sōday after the twas of the Epiphanye. The .viii. Chapiter of Mathewe. C.

WHen Jesus entred into a shyp and his disciples folowed him, and beholde there arose a great storm in the see, in so moche that the shyp was hydde with waues, and he was aslep: his disciples came vnto him, and awoke him sayenge. Mayster saue vs we perysshe. he sayde vnto them, why are ye ferefull. O ye of lyttell fayth. Then he arose and rebuked the windes and the see, and there folowed a greate calme, and the menne meruayled and sayde, what man is this, that bothe windes and see obey him

¶ The Pystle on the .v. Sonday after the twas of the Epiphany. The thyrde Chap. to the Collossians. B.

BRethren, nowe as electe of God, holye and beloued, put on tender mercy, kindenes humblenesse of mynde, mekenes, longe sufferynge, forberynge one anothere, yf any mā haue a quarell to another, euē as Christ forgaue you euen so do ye, aboue all these thynges put on loue, whyche is the bōde of per-

of perfectnes, and the peace of good rule in your hertes, to the whyche peace ye are called in one body, and se they be thankfull, let the word of Christ dwel in you plentuously in all wisedome teache and exhorte youre owne selues, in Psalmes and Hymnes, & spirituall songes, which haue fauour with them singig in your hertes to ỹ lord and al thinges what so euer ye do in worde or dede, do in the name of ỹ lord Jesu, giuig thākes to God the father by hym.

¶ The Gospell on the .v. Sōdaye after the twas of Epiphany the .xiiii. Cha. of Mathe. G

IEsus said vnto his disciplꝭ The kingdome of heuen is lyke vnto a man whiche sowed good sede in his feld, but whyle men slepte, there came his foo, and sowed tares amonge the wheate and wente his waye. When the blade was spronge vp, & had brought forth fruyte then appered the tares also. The seruauntes came to the householder, and sayde vnto hym. Syr sowedest nat thou good seede in thy closse, from whense then hathe it tares, he sayde to them, the enuious mā hath done this. Then the seruantes sayd vnto hym. Wylte thou then that we go and gather them: and he said nay, lest whyle ye go about to wede out the tares, ye plucke vp also wt them the wheate by the rootes lette bothe growe togyther tyll harueste come, and in tyme of haruest, I wyl say vnto my repers, gather ye fyrste the tares and bynde them in Sheues to be brent, but gather the wheat into my barne.

¶ The Pystle on the Sōday after weddynge goeth out called Septuagesyma, The .j. Pystle to the Corinthiās and the .ix. chap. D.

BRethren, perceiue you nat howe that they which run in a course runne all, yet but one receyuethe the rewarde, so run that ye may obteyne. Euery man that stryueth maystres abstayneth fro all thinges, and they do it to obtayne a corruptyble crowne, but we to optayn an vncorruptyble crowne. I therefore so runne, nat as at an vncertayne thynge, so fyght I nat as one that beteth the ayre,

but I tame my body, & bryng hym into subiection, least after that I haue preached to other, I my selfe shulde be a caste awaye. Brethren, I wolde nat that ye shulde be ignorante of this, as youre fathers were all vnder a cloude, and al passed thorowe the sea, and were all baptysed vnder Moyses in the cloude, and in the sea, and dyd all eate of one spyrytuall meate, and dyd all drynke of one maner of spirituall drynke and they dronke of that spyrytuall rocke that folowed them, whiche rocke was Chryste.

⚜ The gospel on ỹ sõday after weddyng goth out called Septuage. the. xx. chap. of Mat. A.

IEsus sayde vnto his dyscyples. The kyngdome of heuen is lyke vnto an householder, whiche wente oute erlye in the morning to hyre labourers into his vineyarde and he agreed with ỹ labourers for a peny a dai, & sent them into his vineyarde. And he went out aboute the third houre, and sawe other standynge ydle in the market place, and sayde vnto them, go ye also into my vineyarde, and what so euer is ryghte, I wyll gyue you, and they went theyr waye. Agayne he wente out about the syxte and nynthe houre, and dyd lykewyse. And he wente out aboute the eleuenth houre, and founde other standyng ydle, and sayd vnto them Why stande ye here al the day ydell. They sayde vnto hym. Bycause no man hathe hyred vs. He sayde vnto them. Go ye also into my vineyarde and whatsoeuer shalbe ryghte, that shall ye receyue. Whan euen was come, the lorde of the vineyarde sayd vnto his Steward cal the labourers, & gyue them theyr hyre, begynne at the laste tyll thou come to the fyrst. And they which were hyred about ỹ eleuenth houre, came and receiued euery man a peny. Then came the fyrste, supposyng that they shulde receyue more, and they lykewyse receyued euerye man a peny. And when they had receyued it, they grudged agaynste the good man of the hause sayeng. These last haue wrought but one houre, and ỹ haste made them equall vnto vs, which haue borne the burthen

then and bete of the daye. He answered to one of them saing, frende I do the no wronge, did dest thou nat agre with me for a penye. Take that whiche is thy dutye, and go thy waye, I wyll gyue vnto this laste, as muche as to the, is it nat lawefull for me to do as me lystethe with myne owne, is thy eye eupll bycause I am good, so the last shalbe fyrste, and the fyrste shalbe last, for many are called but fewe be chosen.

¶ The Pystle on the Sōday of.ix.the.ti. Pistle to the Corinthyans and the.xj.chapt. G.

BRethren suffre foles gladlye because that ye youre selues are wise, for ye suffre euē yf a man bryng you into bondage, if a man deuour, yf a mā take, yf a man exalte hym selfe if a man smyte you on the face. I speke as concerning rebuke, as though we had ben weke, howe be it wherein so euer any man dare be bolde, I speake folysshelye, I dare be bolde also. They are Ebrues, so am I They are Israelytes, euen so am I. They are the seede of Abraham, euen so am I. They are the ministers of Chryste. I speake as a foole. I am more In laboures more aboundant in stryppes aboue measure, in pryson more plentuouslye, in death ofte, of the Iewes, fyue tymes receyued I, euery tyme fortye stryppes saue one. Thryse was I beaten with roddes. I was once stooned. I suffered thryse shepewrake, nyghte and day haue I ben in the depth of the sea, in iorneynge often. In parels of waters, in parell of robbers, in ieoperdies of mine owne nacyon, in ieoperdyes amonge the hethen, I haue ben in parels in cytyes, in parelles in wyldernes, in parels in the sea, in parels amonge false brethren, in laboure and trauayle, in watchynge ofte, in hungre, in thyrste, in fastynge often, in colde and in nakednes, beside the thynges whiche outwardelye happen vnto me, I am combred daply, and care for al congregacyons. Who is sycke, and I am nat sycke. Who is hurte in fayth, and my herte burneth nat, yf I muste nedes reioyce, I wyll reioyse of myne infyrmyties. God the fa-

ther of our lorde Jesus Christ, whiche is blessed for euermore knoweth that I lye nat.

¶ The Golspell on the Sondaye of.xi. The.viii.chapter of Luke A.

WHen much people were gathered togyther, and were come to Jesus out of the cityes, he spake by a similitude A sower wente out to sowe his seede. And as he sowed, some fel by the way syde, and it was troden vnder fete, and the foules of the ayre deuoured it vp, and some fell on stones, and as sone as it was sprong vp, it wythered awaye bycause it lacked moysture, and some fel among thornes, & the thornes spronge vp with it, and choked it. And some fel on good grounde, and spronge vp and bare fruyte an hundreth folde. And as he sayd these thynges, he cryed, he that hathe eares to heare, lette hym heare, his dysciples asked hym sayenge, what maner symplytude this shuld be, and he sayd vnto you it is gyuen to knowe the secretes of the kyngedome of God, but to other in symplitudes, that when they see, they shulde nat see, and when they heare, they shulde nat vnderstonde, the symplytude is this. The seede is the worde of God those that are beside the waye are they that heare, and after warde commeth the deuyll and takethe awaye the worde oute of theyr hertes, lest they shulde beleue and be saued, They on the stones, are thei which when they heare the worde receyue it with ioye, and these haue no rootes, whiche for a whyle beleue, and in tyme of temptacyon go awaye. That whiche fell among thornes, are thei which here and go forth, and are choked with care and ryches and voluptuous liuing, and bring forthe no fruyte. That in the good grounde, they are whiche with a good and pure hert here the worde and kepe it, & bringe forth fruyte with pacyence.

¶ The Pystle on the Sōday of.l. the fyrste Pystle to the Corynthyans. The.xiii. chappter. A.

BRethren thoughe I speke with the tonges of mē and angelles, and yet had no loue I were euen as sōuding brasse

and as a tynkelynge cymball. And thoughe I coulde prophesye, and vnderstode al secretes and al knowledge, ye yt I had all faith so that I coulde moue mountaynes out of theyr places, & yet had no loue, I were nothynge. And thoughe I bestowed al my goodes to fede ỹ poore, and though I gaue my body euen that I burned, and yet haue no loue, it profytethe me nothynge, loue sufferethe longe, and is curteous, loue enuyethe nat, loue dothe nat frowardely, swelleth nat, dealeth nat dyshonestly, seketh nat her owne, is nat prouoked to anger, thynketh nat euyll. reioyseth nat in iniquyte, but reioyseth in the truthe, sufferethe all thynge, beleueth all thynges, hopeth al thynges. And endureth in all thynges. Thoughe that the prophesyenge fayle, other tonges shall cease, or knoweledge vanysshe awaye, yet oue falleth neuer awaye, for our knowledge is vnperfyte, and oure prophesyenge is vnperfite, but whē that whiche is perfyte is come, then that whiche is vnperfyte shalbe doone away, when I was a chylde I spake as a chylde, I vnderstode as a childe, I ymagined, as a chylde, but as soone as I was a man, I put away al chyldishnes. nowe we se in a glasse euen in a darke speakinge, but when shall we see face to face. Nowe I knowe vnperfytlye. But when shall I knowe euen as I am knowen, nowe abydeth fayth, hope, and loue euen these thre, but the chyefe of them, is loue.

☞ The Gospell on the Sonday of.l. The.xviii. chapyter of Luke. A.

IEsus toke vnto hym the.xii and sayd vnto them, beholde we go vp to Ierualem, and all shalbe fulfylled that are wrytten by the prophetes, of the son of man, he shalbe delyuered vnto the gentils, and shalbe mocked, and shalbe dyspytefullye entreated, and shalbe spetten on, and when they haue scourged hym, they wyll put hym to dethe, and the thyrde daye shal he ryse agayne. They vnderstode none of these thinges, and this sayeng was hyd from thē and they perceyued nat, the

thynges whiche were spoken, it came to passe, as he was come nye vnto Jerico, a certayne blynde man sate by the way syde beggyng, and when he herde the people passe by he asked what it meute. They sayde vnto hym, that Jesus of Nazareth went by, and he cryed sayenge. Jesus the sonne of Dauid haue mercy on me, and they whiche went before rebuked him, bicause he shuld hold his peace, and he muche the more cried. The son of Dauyd haue mercy on me. Jesus stode styll, and commaunded hym to be brought vnto him, and whē he was come nere, he asked hi sayeng. What wylte thou that I do vnto the, and he sayde, Lorde that I may receyue my syghte, Jesus sayde vnto him. Receyue thy syghte, thy fayth hathe saued the, and immedyatly he sawe and folowed hym prayesynge god, and al the people when they sawe it, gaue laude to God.

¶ The Pystle on Asshewednysday. The seconde chapiter of Johel. D.

in Englyshe.

OUr lorde sayeth tourne to me with all youre hertes in fastyng and lamentatiō and tere youre hertes, and nat youre garmētes, and turne vnto the lorde your god, for he is full of mercy, and compassyon, longe yer ye be angrye, and greate in mercye, and repenteth when he is at the point to punysshe, who can tell whether the lorde wyll turne and haue compassyon & shal leaue after him a blessyng sacrifice and drynke, offerynge vnto the lorde your god. Blow a trompet in Syon proclayme fastynge, and call a congregacyon, gather the people togyther brig thou the elders to one place, gather the ponge chyldrē and they that sucke the brestes togyther, lette the brydegrome come out of his chamber, and the bryde out of her parloure, lette the preestes that mynystre vnto the Lorde, wepe betwene the porch and the alter, and say spare lorde thy people, and delyuer nat thyne enherytaunce vnto rebuke, ỹ the hethē shuld raygne ouer them, why shulde they say, amonge the nacions, where is theyr god. And ỹ lord

enuied

enuied for his landes sake, and had compassyon on his people and the lorde answered & sayde vnto his people behold. I sent you corne, newe wyne, and oyle that ye shalbe satisfied therw neyther wyll I delyuer you any more vnto the hethen.

The Gospel on Ashewednysdaye. The. vj. chapiter. of Mathewe. B.

CHryst said vnto his disciples when ye faste, be nat sadde as the ypocrytes are, for they dysfygure theyr faces, that it might appere vnto men that they faste. Verely I saye vnto you, they haue theyr rewarde. But thou when thou fastest, anoynt thyne head, and washe thy face, that it appere nat vnto men howe that thou fastest, but vnto thy father that is in secrete, & thy father which seyth in secret, shal rewarde the openly. Gather nat treasure together on earth, where rust and mothes corrupt, and where theues breake throughe and stele: but gather the treasure together in heauen, where neyther rust, nor mothes corrupte, and where theues neyther breke vp nor yet steale. For where soeuer youre treasure is, there wyll your hertes be also.

The Pystle on the. j. Sondaye in Lente, the seconde pystle to the Corynthyans the. vj. chapi. I.

BRethren we exort you that ye receiue nat the grace of God in vayne, for he sayeth I haue herde the in a tyme accepted, and in the day of saluacyon haue I suckered the. Beholde now is that wel accepted tyme, beholde nowe is the daye of saluacyon, lette vs gyue no man occacyon of euyll, that in our office be founde no faut but in all thinges let vs behaue our selues as the mynysters of god. In muche pacience, in afflyctyons, in necessyte, in anguyshe, in strypes, in pryson mente, in stryfe, in laboure, in watche, in fastyng, in purenes, in knowledge, in longe sufferynge, in kyndnes, in the holye ghost, in loue vnfayned, in the wordes of truth, in the power of god, by the armure of rightwisnes on the right hande, and on the lifte hande, in honour & dishonoure in euyl reporte and good

good repoꝛt, as disceiuers, and yet true, as vnknowen, as dyenge, and beholde we yet lyue, as chastened and nat killed, as sozowynge, and yet alway merie, as pooze, and yet make many ryche, as hauinge nothyng, and yet possessyng al thynges.

¶ The Gospel on the .i. Sonday in lente the .iiij. chapiter of Mathewe. A.

WHen Jesus was led awaye of the spirryte into wylderues to be tempted of the deuyl. And when he had fasted foꝛtye dayes and foꝛtye nyghtes, at the laste he was an hungred. Then came vnto him the tempter, and sayde: yf thou be the son of God, cómaunde that these stoones be made breade. He aunswered and sayde. It is wꝛytten, man shall nat lyue onelye by breade, but by euery woꝛd that pꝛocedeth out of the mouthe of God. Then the deuyll toke hym vp into the holy cytye, and set him on a pynacle of the temple, and sayde vnto hym, yf thou be the son of God caste thy selfe downe, foꝛ it is wꝛytten, he shall giue his aungels charge ouer the, and with theyꝛ handes they shall holde the vp that thou dasshe nat thy foote agaynste a stóne. Jesus sayde to hym, this is wꝛytten also. Thou shalte nat tempte thy loꝛde God. The deuyl toke him vp againe and led him into an exceedyng hye mountaine and shewed hym all the kyngdomes of the woꝛlde and al the glozy of them, and sayde vnto hym, all these wyll I gyue the yf thou wylte fall downe and woꝛshyppe me. Then sayd Jesus vnto hym, auoyde Sathan foꝛ it is wꝛytten. Thou shalte woꝛshyppe thy loꝛde God, and hym onely shalte thou serue.

✠ The Pystle on the .ij. Sondaye in Lente, the fyꝛste Pystle to the Thessalonyans, the fourth chappter. A.

WE beseche you bꝛethꝛen & exoꝛte you in the loꝛd Jesus that ye wil encrease moꝛe and moꝛe, euen as ye haue receyued of vs, howe ye ought to walke and to please God, ye remembꝛe what commaundementes, we gaue you in the name of the loꝛde Jesu Chꝛyst, foꝛ this is the wyl of god, euen that ye shulde be holy, and that

ye shulde absteyne from fornicacyon, that euery one of you shuld knowe howe to kepe his vessell in holines and honour, And nat in the luste of concupyscence, as do the hethen whiche know nat god, that no man go to far and defraude his brother in bargaynynge, bycause the lorde is a wenger of al such thinges, as we told you before tyme, and testyfyed vnto you, for god hath nat called vs vnto vnclennes, but to holines in Chryste Jesus our lorde.

¶ The Gospel on the .ij. Sōday in Lent the .xv. chap. of Mathewe. C.

JEsus wente thence and departed into the coostes of Tyre and Sidon. And behold a woman whiche was a Cananite came out of the same costes and cryed vnto hym sayenge, haue mercy on me lorde the son of Dauyd. My doughter is pytiously vexed with a deuil. And he gaue her neuer a woorde to answere. Thē came to hym his disciples and besoughte hym sayenge, sende her awaye, for she foloweth vs cryeng, he answered and sayde. I am nat sent, but vnto the lost Shepe of the house of Israel. Thē she came and worshipped him sayeng, mayster, sucker me, he answered and said, it is nat good, to take the childrens breade & to cast it to whelpes, she answered and sayd it is truth, neuertheles the whelpes eate of the crommes, which fall from they maisters table. Thē Jesus answered and sayde vnto her. O woman great is thy fayth be it to the eūe as thou desyrest, and her doughter was made hole, euen at that same houre.

¶ The Pystle on the .iij. Sōday in lent to the Ephesyans the .v. chapt. A.

BRethyr be ye followers of god as dere children, and walke in loue, euen as Chryste loued vs, and gaue hym selfe for vs, an offeryng and a sacrifyce of a swete sauer to God, so that fornicacon and al vnclennes or couetousnes be nat ones named amonge you, as it becōmeth saintes, neither fylthynes neyther folyshe talkynge, neyther gestynge, whiche are nat comlye, but rather gyuynge of thankes, for this ye know that no whoremonger, neyther vn-

clene person, or couetous person whiche is the worshypper of ymages hathe any inherytaunce in the kyngedome of Chryst, and of god. Let no man deceyue you with vayne wordes, for thorowe suche thynges commeth the wrathe of god, vpon the chyldren of vnbeleue. Be nat therefore copparteners with them. ye weare ones darkenesse, but are nowe lyghte in the Lorde, walke as chyldren of lyghte, for the fruyte of the spyryte, is in al goodnes, ryght wysenes and truthe.

✤ The Gospel on the .iij. Sōdaye in Lent the .xj. chapyter of Lukes C.

IEsus was a castynge oute a deuyl, which was domme And it folowed when the deuil was gone out, the domme spake, and the people wondred. Some of them sayd he casteth out deuylles, by the power of Belzebub, the chiefe of the deuylles, and other tempted hym seekynge of hym a sygne frome heuen, he knewe theyr thoughtes and said vnto them. Euery kyngdome at debate within it selfe shalbe desolate. And one house shall fall vpon an other. So if Sathan be deuided within him selfe how shal his kingdome endure, bycause ye saye that I caste out deuyls by the power of Belzebub, if I by the power of Belzebub caste oute deuylles, by whose power, do your chyldren caste them oute. Therfore shal they be your iudges. But yf I with the fynger of God caste out deuylles, no doute, the kyngdome of god is come vpon you, when a strong man armed watched his house That he possesseth, is in peace, but when a stronger then he cōmeth vpon him, and ouercommeth hym, he taketh frō hym hys harneys wherin he trusted, and deuideth his goodes he that is nat with me, is against me, and he that gathereth nat with me, scatereth. when the vncleane spirite is gone out of a man, he walkethe throughe waterlesse places seking rest, and when he fyndeth noue, he sayeth I wyll returne agayne into my house whense I came out, and when he cometh, he fyndeth it swepte and garnished. Then goeth he and taketh seuen other spirites

with

with hym worse then hym selfe and they entre in & dwell there, And the ende of ye man is worse then the beginnynge. It fortunes as he thus spake, a certain woman of the company lift vp her voyce and sayde vnto hym happy is the wombe that bare the, and ye pappes which gaue the sucke, and he sayde, happye are they that here the worde of God and kepe it.

¶ The Pistle on midlēt Sōdaye. The. iiij. chapiter to the Galathyans. C.

Brethren it is written, that Abraham had two sonnes the one by a bonde mayde, the other by a free woman, ye and he which was of the bonde woman was borne after the fleshe but he whiche was of the free woman was borne by promyse which thinges betoke mystery for these women are two Testamentes the one from the moute Syna, whiche gendrethe vnto bondage, whiche is Agar, for mounte Syna is called Agar in Arabya, and bordreth vpon the cytye which is nowe Jerusalem, and is in bondage with her chyldren. But Jerusalem whiche is aboue, is free whiche is the mother of vs all, for it is wrytten, reioyce thou bareyne that bearest no chyldren, breke forth and crye thou ye trauelest nat, for the desolate hath many mo chyldren thē she which hath an husbande. Brethren we are after the maner of Isaac, chyldren of promise, but as then he that was borne carnally, persecuted hym that was borne spyritually. Euen so is it nowe, neuerthelesse what saith the scripture. Cast a way the bond woman and her son, for the son of the bonde woman shall nat be heyre with the son of the fre woman. So then brethren, we are nat chyldren of the bonde woman, but of the free woman.

¶ The Gospell on mydlente Sondaye. The. vi. chapiter of Johan. A.

Jesus wente his waye ouer the sea of Galyle nye to a cytye called Eyberyas, and a great multytude followed hym bycause they had seene the myracles that he dyd on them whiche were dyseased. Jesus went vp into a mountayn, and there he sat with his dyscyples, and

Eaft a feaſte of the Jeſus was nye. Then Jeſus lyfte vp his eyes, and ſawe a great compa-nye come vnto hym and ſayde vnto Philyp, whenſe ſhall we bye breade that theſe myghte eate. This he ſayde to proue hym, for he hym ſelfe knewe what he wolde do. Philyp an-ſwered him. Two hundreth pe-ny worth of bread are nat ſuffi-cyente for them that euery man might haue a lytle. Then ſayd vnto hym one of his diſciples, Andrewe Symon Peters bro-ther. There is a lad here which hath .v. barly loues and .ii. fy-ſhes, but what is that amonge ſo many, Jeſus ſayd, make the people to ſyt downe, there was muche haye in the place. And the men ſat downe in nombre aboute fyue thouſande. Jeſus toke the bread, and gaue than-kes. And gaue to the diſcyples And his diſciples to them that were ſet downe. And lykewyſe of the fyſhes, as much as they wolde, when they had eaten y-noughe, he ſaid vnto his diſcy-ples, gather vp the broke meat that remayneth, that nothynge be loſt. They gathered it toge-ther, and fylled .xii. baſkettes with the broken meate of the .v. Barlye loues, whiche broken meate remaineth vnto the that hadde eaten. Then thoſe men when they had ſeene the myra-cle that Jeſus dyd, ſaide. This is of a truth, the prophet which ſhall come into the worlde.

¶ The Piſtle on paſſion Sō day. The .ix. chapiter to the Hebrues. C.

BRethren Chryſt beyng an hie preeſt of good thinges to come, came by a greater and amore perfyte tabernacle, nat made with handes, that is to ſay, nat of this maner byldyng neyther by the blode of Gotes and Calues, but by his owne blode, he entred ones for all ito the holy place, and founde eter-nal redemption, for if the blode of oxen and of Gotes, and the aſſhes of an heyfer, whē it was ſprincled, purified the vnclene, as touchynge the purifyeng of the fleſhe, howe muche more ſhal the blode of Chryſt (which thorowe the eternal ſpirite, of-fred hym ſelfe without ſpote to God) pourge our conſcyences from dead workes, for to ſerue

the

the lyuynge God, and for this cause is he the medyatoure of the newe Testament, that thorowe death which chaunsed for the redempcyon of those transgressyons that were in the fyrst Testamente, they whiche were called myghte receyue the promyse of eternall inherytaunce.

The Gospell on passyon Sondaye. The. viij. cha. of Johan. F.

IEsus sayde vnto the company of the Jesus and the hye preestes whiche of you can rebuke me of sinne. if I say the truthe, whye do nat ye beleue me, he that is of God, heareth godes wordes, ye therfore here them nat, bycause ye are nat of god. Then answered the Jues and sayd vnto hym: say we nat wel, that thou arte a Samaritane and haste the deuyll. Jesus answered: I haue nat the deuyl, but I honour my father and ye haue dyshonoured me, I seke nat myne owne prayse, but there is one that sekethe & iudgeth. Uerely verely, I saye vnto you, if a man kepe my sayenges, he shall neuer see death. Then sayde the Jewes to hym nowe knowe we that thou haste the deuyll. Abraham is deade. & also the prophetes, and yet ye saiest if a man do kepe thy sayenge he shall neuer taste death art thou greter then our father Abraham, which is deade, and the prophetes are deade, whom makest thou thy selfe? Jesus answered yf I honoure my selfe, my honour is nothynge worth it is my father that honoureth me, which ye say is your God, and yet haue ye nat knowen hym, but I knowe him, & yf I shulde saye I knowe hym nat. I shulde be a lyer, lyke vnto you, but I knowe hym, & kepe his sayenge, your father Abrahã was glad to se my day, and he sawe it and reioysed. Then said the Jues vnto him. Thou art nat yet .l. yere old, and hast thou sene Abrahã? Jesus sayd vnto thẽ. Uerely verely I saye vnto you yer Abraham was, I am. Then toke they vp stones to cast at hi, but Jesus hid him selfe, & went out of the temple.

The Pystle on Palme Sondaye. The seconde chapiter to the Philyppyans. I.

Brethrē let the same minde be in you, the whiche was in Christ Jesu. Which seing in the shape of God and thought it nat robbery to be equal with god. Neuertheless he made hi selfe of no reputacyō, and toke on him the shape of a seruaunt and became lyke vnto mē, and was found in his apparel as a man, he humbled him selfe and became obedyent vnto deth, euen the deth of the crosse, wher fore god hath exalted hym, and gyuen hym a name aboue all names, that in the name of Jesus shulde euery knee bowe, both of thinges in heauen, and both of thinges in heauen, and thynges in earth, and thynges vnder erth, and that al tonges shoulde confesse, that Jesus Chryste is the Lorde vnto the prayse of God the father.

¶ The passion on palme Sō daye. The. xxvi. chappter of Mathewe. A.

Jesus sayde vnto his dyscyples ye knowe that after .ij. dayes shalbe Easter and the son of man shalbe delyuered for to be crucyfyed, then assembled together the chyefe prestes and the scrybes, and the elders of the people into the palys of the hye preest, whiche was called Caiphas, and helde a counsell, howe they myght take Jesus by subtylte, and kyll hym, but they sayde, nat on the holye daye, least any trouble aryse amonge the people, when Jesus was in Bethany in ꝑ house of Simon the lypper, there came vnto him a woman, whith had an alabaster boxe of precyous ointment, and powred it on his heade as he sat at the bourde, when his dysciples sawe that, they hadde indygnacyon, sayenge, what neded this waste thys oyntmente myghte haue ben wel solde, and gyuen to the poore, when Jesus vnderstode that he sayde to them why trouble ye the woman? She hathe wroughte a good worke vpon me, for ye shal haue pore folke alwaies with you, but me shal ye nat haue alwayes. And in that she casted this oyntment on my bodye, she dyd it to burye me withall. Verelye I saye vnto you, whersoeuer this gospell shalbe preached throughout al the worlde, there shal also this that she hathe done, be

tolde

tolde for a memoryall of her. Then one of the twelue, called Judas Iscaryoth wente vnto the cheke prestes, and said what wyl you giue me, and I wyl delyuer hym vnto you, and they appointed vnto him.xxx.peces of syluer, and from that time he soughte opportunyte to betraye hi. The first day of swete bread the disciples came to Jesus sayeng vnto him where wylt thou that we prepare for the to eate the paschal lambe, and he saide go into the cytye, vnto suche a mā, and say vnto him the maister sayth my tyme is at hande I wyl kepe mine Easter at thy house with my dysceples, and the disciples did as Jesus had apointed them, and made redy the Easter lambe, whē the euē was come, he satte downe with the.xij. And as they did eate he sayde. Verely I saye vnto you that one of you shall betraye me, and they were exceding sorowfull, and began euery one of them to sai vnto hi n, is it I mayster, he answered and sayd He that dypeth his hande with me in the dyshe, shal betray me the son of man goeth as it is wrytten of hym, but wo be to that man by whome the son of man shalbe betrayed, it had bē good for that man, if he had neuer bene borne. Then Judas which betrayed hym, answered and sayde. Is it I mayster he sayd vnto hym: thou hast said, as they dyd eate, Jesus toke breade & gaue thankes, brake it, and gaue it to his disciples, and sayd, take, eate, this is my body, and he toke the cup, and thanked, & gaue it them, sayeng drynke of it euery one, for this is my blode of ỹ newe Testament, ỹ shalbe shed for many, for the remyssyon of synnes I saye vnto you, I wyll nat drynke henseforth of this frute of the bynetree, vntyl that day when I shal drynke it newe wt you in my fathers kyngdome and when they had sayd grace they went out into mount Oliuete. Thē said Jesus vnto thē al ye shalbe offēded by me this nyght for it is wrytten I wyll smite the shepeherd, & the shepe of the flocke shalbe scattered abrode, but after I am rysen again, I wil go before you into Galile. Peter answered & sayd vnto

vnto hi, thoughe al men shulde be offended by the, yet wolde I neuer be offended. Jesus sayde vnto hym. Verely, I saye vnto the that this same night before the cocke crowe thou shalt deni me thryse. Peter said vnto him if I shulde dye w̄ the, yet wold I nat denye the, lykewyse also sayde all the dysciples. Then wente Jesus with them into a place whiche is called Gethsemane, and sayde vnto the dyscyples, syt ye here, whyle I go and prape yonder, and he toke with hym Peter and the two sō nes of Zebede, and beganne to waxe sorofull, and to be in agony. Then said Jesus vnto thē, my soule is heuy euen vnto the death, tarye ye heare and watche with me. And he went a lytell aparte, and fell flat on his face, and prayed sayeng. O my father if it be possyble, let this cuppe passe from me: neuerthe les, nat as I wyll, but as thou wilt, and he came vnto the disciples, and founde them a slepe and said to Peter. what could ye nat watche w̄ me one houre watche and praye that ye fal nat into temptacion, the spirite is wyllynge, but the flesshe is weake. He went awaye ones more and prayed saieng. O my father if this cup can nat passe awai frō me, but that I drinke of it, thy wyll be fulfylled, and he came and founde thē a slepe agayne, for their eyes were heuy, and he lefte them and went agayne and prayed the thyrde tyme, sayeng the same wordes. Then came he to his dyscyples and said vnto thē. Slepe hens forth and take your reste, take hede the hour is at hande, and the son of man shalbe betrayed into the handes of synners. Ryse let vs begoynge, beholde he is at hande ẏ shal betray me Whyle he yet spake, lo Judas one of the twelue came, & with hym a greate multytude, with swerdes and staues, sente from the chyefe of the prestes and elders of the people, and he that betrayed hym, had giuen them a token sayenge who so euer I kysse, that same is he, lay handes on hym. And forthwithall he came to Jesus, and sayde. Hayle maister. And kyssed him and Jesus sayde vnto hym. Frende wherfore arte ẏ come.

Then

Then came they and laid handes on Jesus and toke hym. And beholde one of them whiche were with Jesus stretched out his hand & drewe hys swerde and stroke a seruant of the hye prest and smote of hys eare. Thē sayde Jesus vnto hym, put vp thy swerde into his sheath, for all that lay hande on the swerd shal perisshe with the swerde eyther thynkeste thou that I can nat now pray to my father and he shall gyue me mo then. xij. legyons of aungels, but howe then shulde the scripture be fulfylled, for so muste it be. The same tyme sayde Jesus to the multitude, ye be come out as it were vnto a theke with swerdes and staues for to take me, I sat daylye teachynge in the temple amog you, and ye toke me nat All this was done that the scriptures of the prophetes myghte be fulfylled. Then al the dysciples forsoke him, and fled. And they toke Jesus and ledde him to Cayphas the hye Preeste, where the scrybes and Elders were assembled, and Peter followed hym a farre of, vnto the hye preestes place. And wente in, and sat with the seruauntes to see the ende. The chyefe prestes, and the elders, and all the counsell, soughte fals wytnes agaynst Jesus, for to put hym to death, but founde none, in so muche that when many fals wytnesses came, yet found they none. At the last came two fals wytnesses and sayde. This felowe sayde I can destroye the temple of god and buylde it againe in. iii. dayes. And ỹ chefe preeste arose and layde to hym, answerest thou nothinge, howe is it that these bere wytnesse agaynste the. But Jesus helde his peace, And the chyefe prest answered and sayde to hym I charge ỹ in the name of the lyuing god, that thou tel vs whether ỹ be Christ the son of god. Jesus sayde to hym, thou hast sayde, neuertheles I saye vnto you, hereafter shal ye se the son of man, syttynge on the ryghte hande of power, and come in the cloudes of the skye. Then the hye prest rente his clothes, sayenge. He hath blasphemed, what nede we of any mo wytnesses, beholde nowe ye haue harde hys blasphemye, what

thynke ye. They answered and sayde: he is worthy to dye, then spyt they in his face, and bufte ted hym with fystes, and other smot him w̄ the palme of their handes on the face saieng. Tel vs thou Chryst, who is he that smote the. Peter sat without in the palays, and a damsel came to him saieng. Thou also wast with Jesus of Galile but he de nyed before them al sayenge. I wote nat what thou saiest. whē he was gone out into the porch an other wenche sawe him, and said vnto them that were there This felowe was also with Je sus of Nazareth, and agayne he denyed with an othe that he knewe nat the mā. And after a while came vnto him they that stode by, and sayd vnto Peter. Surelye thou arte euen one of them, for thy speche bewrayeth the. Then began he to curse, and to swere that he knewe nat the man, and immedyatlye the cocke crewe, and Peter remem bred the wordes of Jesu which saide vnto hi. Before the cocke crowe thou shalte denye me thryse. And went out at the do res, and wept bytterly, when the morninge was come all the chefe prestes and the elders of the people helde a counsell a gaynst Jesu to put him to deth and brought hym bounde and deliuered hym vnto Poncious Pylate the debyte. Then when Judas which betraied hi, sawe that he was condempned, he re pented him selfe. And brought againe the. xxx. plates of siluer to the hie prestes and elders sai eng. I haue synned, betrayeng the innocent bloude. And they said what is that to vs, se thou to that. And he caste downe the siluer plates in the temple and departed, and went and honge hym selfe, and the chefe prestes toke the syluer plates, and said It is nat lawefull for to put them into the treasury, bycause it is the pryce of bloude, and they toke counsel, and bought with them a potters felde to bu rye straungers in, wherfore the felde is called the felde of blod vnto this daye. Then was ful fylled that whiche was spoken by Jeremye the Prophete say enge, and they toke thyrtye syluer plates, the pryse of hym that was valued, whome they bought

bought of the children of Israell, and they gaue them for the potters feelde, as the lorde appointed me. Jesus stode before the debyte, and the debyte axed him saieng. Arte thou the king of the Ines. Jesus sayde vnto him. Thou sayest, and when he was accused of the chefe prestes and elders, he aunswered nothing. Then said Pylate vnto hym, hereste thou nat howe many thinges they lay against the, and he answered to him neuer a worde in so much that the debite merueyled gretly At the feast, the debyte was wonte to delyuer vnto the people a prysoner, whom they wolde desire. He had then a notable prisoner called Barrabas, and when they were gathered togyther, Pylate sayde vnto them: whether wyll ye that I, gyue loose vnto you, Barrabas or Jesus whiche is Called Chryst, for he knewe well that for enny they had delyuered hym. When he was set downe to gyue Judgement, his wyfe sent to hym sayenge. Haue thou nothynge to do with that iuste man, for I haue suffred many thing; this daye in a dreame aboute hym. But the chiefe preestes and the elders had perswaded the people that they shulde axe Barrabas, and shulde destroy Jesus Then the debite answered and saide vnto thē. Whether of the twayne wyll ye that I let loose vnto you, and they sayde Barrabas. Pylate said vnto them. What shal I do then with Jesus, whiche is called Chryste. They all sayde to hym, let hym be crucifyed. Then sayd the debyte: what euyll hath he done. And they cryed the more, sayeng, let him be crucyfied. Whē Pylate sawe that he preuayled nothynge, but that more busynes was made, he toke water and washed his handes before the people, sayeng. I am innocēt of the blode of this iust person. And that ye shal see. Then answered all the people & saide His blode be on vs, and on our children. Thē let he Barrabas loose vnto them, and scourged Jesus and deliuered him to be crucyfied. Then the souldyers of the debyte toke Jesus vnto the commen hal. And gathered vnto him al the company, and

they strypped hym, and put on hym a purple robe And platted a crowne of thornes, and put vpon his heade, and a reede in his ryghte hande. And bowed theyr knees before hym, and mocked hym, sayenge. Hayle kynge of the Jues, and spytted on hym, and toke the reede and smote hym on the heade. And when they hadde mocked hym, they toke the robe of hi agayne and put his owne raymente on hym, and ledde hym awaye to crucifie him. And as they came out, they founde a man of Cyren, named Symon. hym they compelled to beare his crosse. And when they came vnto the place called Golgotha, that is to saye, a place of deade mens sculles, thei gaue him vineger to drynke mynged with gall, and when he tasted thereof he wolde nat drynke, when they had crucifyed hym, they parted his garmentes, & dyd cast lottes to fulfyll that was spoken by the prophet. They deuyded my garmentes amonge them, and vpon my vesture dyd caste lottes, & they sat and watched him there, and they set vp ouer his head the cause of his death wrytten. This is the kynge of the Jues, and there were two theues crucified with him, one on the right hand, and another on the lefte. They that passed by reuiled him, waggyng theyr heades and sayeng. Thou that destroyest the temple of God and buyldest it in thre dayes. saue thy selfe yf thou be the son of God, come downe frome the crosse, lykewyse also the hye preestes mockynge hym, with the Scribes and Elders sayd. He saued other him selfe he cannat saue, yf he be the kynge of Israel, let hi now come downe from the crosse, and we wyl beleue hym, he trusted in God, let hym delyuer hym nowe, yf he wyll haue hym, for he sayde I am the son of god. That same also the theues which were crucyfyed with hym, cast in his teeth, frome the syxte houre was there darknes ouer al the land vnto ỹ nynth hour, And about the ix. houre Jesus cryed with a loude voice, sayeng. Ely, Ely Lama Sabathany. That is to say. My god, my god, why hast thou forsaken me. Some of them

them that stode there, whē they herde that, sayd. This man calleth for Helyas. And strayghte way one of them ran and toke a sponge and filled it ful of vineger. and put it on a rede and gaue hym to drike. Other sayd let be, let vs se whether Helyas wyl come & deliuer him. Jesus cried agayne w̄ a loude voice and yelded vp the gost. And beholde the vayle of the temple dyd rent in twayne, frō the top to the bottome. And the earthe dyd quake. And the stones dyd rent, and graues dyd open, and the bodyes of many Sayntes which slept, arose and came out of the graues after hys resurrection, and came into the holy cytye, and appered vnto manye. When the Centurion and they that were with him watchyng. Jesus sawe the earthe quake and those thinges, which happened, they fered greatly sayeng. of a surety this was the son of God. And many women were there, beholdyng him a farre of which folowed Jesus frō Galyle, mynystrynge vnto hym. Amonge whiche was Marye Magdaleyne, and Marye the mother of James and Joses, and the mother of Zebedys children. Whē the euen was come there came a riche man of Aramathya named Joseph, which same also was Jesus disciple. He wente to Pylate and begged the bodye of Jesus. Then Pilate commaunded the body to be delyuered, and Joseph toke the bodye and wrapped it in a clene lynen clothe, and put it in his newe tombe, whiche he had hewen out euē in the rocke And rolled a great stone at the doore of the Sepulchre, and departed. And there was Marye Magdaleyne and the other Mary syttynge ouer agaynste the Sepulchre.

The Gospell on Palme Sondaye.

The next dai that foloweth good fryday, the hie prestes and Pharyses got thē selues to Pilate and said. Sir we remember, that this deceyuer sayde whyle he was yet alyue. After .iii. dayes I wyll aryse agayne. Commaunde therfore the Sepulchre be made sure. vntyl the thyrde day, lest peraduēture his disciples come and

 steale

steale hym awaye, and say vnto the people, he is rysen frome death, and the laste errour be worse then the firste. Pilate said vnto them. Take watchemen go and make it as sure as ye can. And they wente and made the sepulchre sure with watchemen, and seale the stone.

¶ The passyon on good frydaye. The .xviij. chahyter of John. A.

IEsus wente forth with his disciples ouer the broke Cedron where was a gardeine into the which he entred with his disciples. Judas also which betrayed him, knewe the place for Jesus oftimes resorted thither with his disciples. Judas then aftee he had receyued a boude of mẽ, and ministers of the hye prestes and Pharises came thither with lanternes and fyre brondes, and weapons. Then Jesus knowynge al thynges ẏ shuld come on hym, went forth and sayde vnto them. Whom seke ye. They aunswered hym. Jesus of Nazareth. Jesus said vnto thẽ: I am he. Judas also which betraied him, stode wt them, but as soone as he had sayd vnto them I am he, they went backewardes and fel to ẏ ground & he asked thẽ agayne. Whom seke ye. They said. Jesus of Nazareth. Jesus answered: I said vnto you, I am he, yf ye seke me, let these go theyr way, that the saienge might be fulfylled whiche he spake. Of them whiche thou gauest me, haue I nat lost one. Simõ Peter had a sworde, and drewe it, and smote the hye prestes seruant and cut of his right eare. The seruãtes name was Malcus. Thẽ said Jesus vnto Peter put vp thy swerde into the sheath, shal I nat drinke of the cup whiche my father hath gyuen me. Thẽ the company and the captaine, and the ministers of the Jues, toke Jesus and bounde him, and led him awaye to Anna first, for he was father in lawe vnto Cayphas whiche was the hye preste that same yere, Cayphas was he ẏ gaue coũsell to the Jues that it was expedient, that one man shulde dye for the people. And Simõ Peter folowed Jesus, and another dyscyple, that dyscyple was knowen of the hye preest, and

and wēt in with Jesus into the palays of the hye prest but Peter stode at the dooze without. Then wente out the other dyscyple, whyche was knowen vnto the hye preeste, and spake to the damsel that kepte the doze, and broughte in Peter. Then sayd the damsell that kepte the doze vnto Peter. Art nat thou one of this mans dyscypples, he said. I am nat. The seruantes and the mynysters stode there, and had made a fyre of cooles, for it was colde, and they warmed them selues. Peter also stode among thē, and warmed him selfe. The hye preest axed Jesus of his disciples & of his doctryne. Jesus answered him I spake openlye in the worlde. I euer taught in the Synagoge and in the temple, whyther al the Jues resorted and in secrete haue I sayde nothynge, why axeste thou me, axe them which herde me, what I sayde vnto them, beholde they can tel what I sayde. When he hadde thus spoken, one of the mynysters which stode by, smote Jesus on the face saienge, answerest thou the hye preest so, Jesus answered him. Yf I haue cuyl spoken bere wytnes of the cuyl yf I haue wel spoken why smytest thou me. And Annas sente hym bounde vnto Chayphas the hye preeste. Symon Peter stoode and warmed hym selfe, and they sayde vnto hym, arte ÿ nat also one of his dyscypples. He denyed it and sayde. I am nat. One of the seruātes of the hye prest his chosen whose eare Peter smote of, sayd vnto him, dyd nat I se the in the gardeyn with hym. Peter denyed it agayn, and immediatly the cocke crewe. Then ledde they Jesus from Cayphas into the hall of Judgemente. It was in the morning, and they them selues wente nat into the iudgemente hall, lest they shulde be defyled but that they may eate the passhall lambe. Pylate then went out vnto them, and said. What accusacyon bryngе ye agaynst this manne. They answered and sayde vnto hym. Yf he were nat an euyll doer, we wolde nat haue delyuered hym vnto the. Then seyde Pylate vnto them, take ye hym and iudge hi after your owne lawe

Then the Jues sayd vnto him it is nat lawefull for vs to put any man to deth. That the wordes of Jesus myght be fulfylled whiche he spake, signifieng what deth he shulde dye. Then Pylate entred into the iudgemente hall agayne, and called Jesus and said vnto him. Arte thou the kynge of the Jewes, Jesus aunswered: sayest thou that of thy selfe, or did other tel it the of me. Pylate aunswered Am I a Jue. Thine owne nacyon and hye preestes haue delyuered ỹ vnto me. What haste thou done. Jesus aunswered. My kyngdome is nat of this worlde. Yf my kingdome were of this worlde, then wolde my mynysters surely fyght that I shulde nat be delyuered to the Jewes. But nowe is my kingdome nat frome hense. Pylate sayde vnto hym. Arte thou a kynge. Then Jesus answered Thou sayest that I am a kyng for thys cause was I borne, and for this cause came I into the worlde, that I shulde bere witnes vnto the truth, and al that are of the truth here my voyce. Pylate sayd vnto hym. What thynge is truthe, and when he had sayde that, he wente out agayne vnto the Jues, and said vnto them. I fynde in hym no cause at al. Ye haue a custome that I shulde delyuer you one losse at Easter. Wyll ye that I lose vnto you the kynge of the Jues. Then cryed they all agayn sayeng Nat him but Barrabas, that Barrabas was a robber. Then Pylate toke Jesus and scourged him, and the souldyours wounde a crowne of thornes and put on his heed and they dyd on hym a purple garment, and said. Hayle kyng of the Jewes, and they smote hym on the face. Pylate wente forth agayne, and sayde vnto them. Beholde I bynge hym forth to you, that ye may know that I fynde no faute in hym. Thē came Jesus forth wering a crowne of thorne, and a robe of purple, & Pylate sayde vnto them, beholde the man. Whan the hye preestes and mynysters sawe hym, they cryed sayenge, crucifie him, crucifye him. Pylate sayde vnto them. Take ye hym and crucyfye hym, for I finde no cause in hi. The Jues

answered

answered hym, we haue a lawe and by our law he ought to die bycause he made hym selfe the son of god. When Pylate herd the sayeng, he was the more afrayde, and wente agayne into the iudgement hall, and sayde vnto Jesus. Whense arte thou but Jesus gaue hym none answere. Then Pylate sayd vnto him, spekest thou nat vnto me, knowest thou nat, that I haue power to crucyfy the, and haue power to lose the. Jesus answered. Thou couldest haue no power at all agaynste me, excepte it were gyuen the from aboue. Therfore he that delyuered me vnto the, is more in sin, and frō thense forth sought Pylate menes to loose hym, but the Jues cryed sayenge. Yf thou let hym go, thou arte nat Cesars frend For who so euer maketh hym selfe a kyng, is agaynst Cesar when Pylate hard that iateng, he broughte Jesu forth and sat downe to giue sentēce in a place called the paue mente, but in the Hebrue tongue, Gabbatho it was the Sabboth euen which falleth in the Easter feast, and aboute the. vi. houre, he sayde vnto the Jues, beholde youre kynge. They cried away with him, away with hym crucyfy hi Pylate sayde vnto them, shall I crucify your kynge. The hye prest answered he haue no kig but Cesar. Then delyuered he him vnto them, to be crucified, and they toke Jesus and ledde hym away & he bare his crosse, and went forth into a place called the place of dead mens sculles, which is named in Hebrue Golgotha, where they crucifyed hym, and two other with hi, on eyther syde one, and Jesus in ỹ myddes, and Pylate wrote his tytell, and put it on the crosse. The writig was. Jesus of Nazareth king of the Jues. This tytle red many of the Jues, for the place where Jesus was crucified, was nye to the cite. And it was wrytten, in Hebrewe, Greke, and Latyn. Then sayde the hye Prestes of the Jues to Pylate. Wryte nat Kynge of the Jues, but that he sayde I am kinge of the Jues. Pylate answered. What I haue wrytten, that haue I written. Then the souldyours, when they had crucyfyed Jesus, toke his gar-

mentes and made foure partes to euery foudpour a parte, and also his cote, the cote was with out seme wzoughte vpon thozowe out, and they sayd one to an other, let vs nat deupde it, but cast lottes who shall haue it. That the Scrypture might be fulfylled, which sayth. They parted my raymente amonge them, and on my cote dyd caste lottes and the fouldpours dyd suche thynges in dede. There stode by the crosse of Jesus his mother, and his mother syster, Mary the wyfe of Cleophas, and Mary Magdalene. Whē Jesus saw his mother and the dyscypple stādyng whō he loued he sayd vnto his mother. Woo manne beholde thy son. Then sayd he vnto his dyscypples, beholde thy mother, and frō that houre the dyscypple toke her foz his owne. After that when Jesus perceyued that all thynges were perfozmed that the scrypture myghte be fulfylled, he sayde, I thzyste, there stoode a vessell full of Vyneger by and they fylled a sponge with vyneger, and wounde it about with Ysoope, and put it to his mouth, as soone as Jesus had receiued of the vyneger he said it is fynysshed, and bowed his heade and gaue vp the ghost. The Jues then because it was the Saboth euen that the bodyes shulde nat remaine vpon the crosse on the Sabboth day foz the Sabboth daye was an hye day, besought Pylate that theyz legges myght be bzoken, and that they myghte be taken downe. Then ca me the foudpours and bzake the legges of the first, and of the other which was crucified with Jesus, but when they came to Jesus, and sawe that he was dead alredye they bzake nat his legges, but one of the foulopours with a spere thzuste hym into the syde, and foxthwith came there oute blode and water, and he ỹ sawe it bare recozde, and his recozde is true and he knoweth that he saith true that ye might beleue also. These thynges were done that the scripture shulde be ful filled. Ye shal nat bzek a bone of hym, and agayne an other scripture saith. They shal loke on hym, whom they perfed.

✠ The golpel on good fryday

After

After that Joseph of Aramathya which was a disciple of Jesus, but secretly for fere of the Jues, besought Pilate that he myght take downe the body of Jesus and Pylate gaue hym lycence, & there came also Nicodemus whiche at the begynninge came to Jesus by night and brought of Myrre & Aloes mingled togither about an. C. pounde weyghte. Then toke they the body of Jesu and wounde it in lynnen clothes w̄ the odoures as the maner of ỹ Jues is to bury, and in ỹ place where Jesus was crucyfyed was a gardeyne and in the gardeyne a newe sepulchre wherin was neuer man layde. There layde they Jesus bycause of the Jues Sabbothe euen for the Sepulchre was nye at hande.

℣ The Pystel on Easter day the. j. Pystle to the Corynthyans. The. v. chap.

Brethren purge the old leuen, that ye maye be newe dow as ye are swete bread. For Chryste oure Easter lambe is offered vp for vs. Therfore let vs kepe holye daye, nat with olde leuen, neyther with the leuen of malycyousues and wyckednesse, but with the sweate breade of purenes and truth.

℣ The Gospel on Easter day The. xvj. cha. of Marke. A.

Marye Magdaleyne, and Mary Jacoby, and Salome, bought odours that they might come and anoint Jesus And erely in the mornynge, the next day after the Soboth day they came vnto the Sepulchre when the sonne was ryssen, and they sayde one to an other, who shall rolle vs awaye the stone from the dore of the Sepulcre And when they loked, they saw howe ỹ stone was rolled away for it was a verye greate one. And they wente into the sepulcre, and sawe a yonge man syttyng on the ryght syde, clothed in a longe whyte garment and thei were abashed. And he said vnto them, be nat afrayde, ye seke Jesus of Nazareth which was crucifyed, he is ryssen, he is nat here, beholde ỹ place where they put hym, but go your way and tel his disciples, and namely Peter, he wyll go before you into Galyle, there shall ye see hym, and he sayde vnto you.

¶ The Pystle on the monday in the Easter weke: the.x.cha. of the Actes of the Apo.F.

PEter stode vp amonge the people and said vnto them ye know wel that Jesus Christ was preached throughout all Jury, & began in Galyle, after baptyme which Johñ preched, howe God anoynted Jesus of Nazareth with the holy ghost, and with power. which Jesus wēt about doing good, and helyng all that were oppressed of the deuyls for god was with hi and we are witnesses of al thinges. which he dyd in the lande of the Jues and at Jerusalem whom they slewe, and hong on tree, him god raysed vp the.iii. day, and shewed him onely, nat to all the people, but vnto vs witnesses chosen before of god, whiche eate and dranke with him, after he arose from death. And he cōmaunded vs to preache vnto the people, and testify that it is he that is ordeyned of god a iudge of quycke & dead. ¶ To hym gyue all the prophetes wytnesse, that thorowe his name shal receiue remyssion of synnes, all that beleue in hym.

in Englysh.

✠ The Gospel on the monday in the Easter weke. The.24. chapy. of Luke. B.

TWo of ỹ disciples of Jesus wēt that same daye to a castell which was from Jerusalem about.lx. forlonges, called Emaus, and they talked together of all these thinges that had happened. And it chaūced as they comoned togyther and reasoned, that Jesus hym selfe drewe nere, and wēt with them but theyr eyes were holdē that they coulde nat know him, and he sayd vnto them. What maner of cōmunications are these that ye haue one to an other as ye walke and are sad. And the one of them named Cleophas answered and said vnto hi, arte thou onely a straunger in Jerusalem, and hast nat knowen the thynges that haue chaunsed there in those dais, to whom he sayd what thynges and they sayd vnto hym of Jesus of Nazareth whiche was a prophete myghty in dede and worde before god and all ỹ people. And how the hye prestes and our rulers delyuered hym to be condempned to deth, and haue crucified

cifyed hym, but we trusted that it shuld haue ben he that shuld haue delyuered Israel. And as touchynge al these thynges, to day is eueh the thyrd day, that they were done. ye and certaine women also of oure companye made vs astonied, which came erlye vnto the Sepulchre, and founde nat his body and came saieng, that they had sene a vision of angels, which sayd that he was alyue, and certayne of them which were with vs went theyr way to the Sepulchre, & found it euen so as the women had sayd, but him they saw nat And he sayd vnto them. O foles and lowe of herte to beleue al that the prophetes haue spoken, ought nat Christ to haue suffered these thynges, and to enter into his glory. And he began at Moyses, and at all the prophetes, and interpreted vnto them in al scriptures whiche were written of hi, & they drewe nye vnto the castel whiche they went to, & he made as thoughe he wold haue gone further, but they constrayned him saieng, abyde with vs for it draweth towardes night & the daye is fal passed, and he went in, to tary w̄ them. And it came to passe as he sat at meat with them he toke breade, blessed it, brake, & gaue to them, and theyr eyes were opened, and they knew hi and he vanysshed out of theyr syghte, and they sayde betwene them selues, did nat our hertes burne within vs, whyle he talked w̄ vs by the waye, and as he opened to vs the scriptures. And they arole vppe the same houre and returned agayne to Jerusalem. and founde the eleuen gathered togyther and them ẏ were with them, which sayde the lorde is rysen in dede and hath appered to Symon and they tolde what thynges was done in the waye, and howe they knewe hym in brekynge of the breade.

¶ The Pystle on the tewysday in the Easter weke. The xiiii. cha. of ẏ Actꝭ of ẏ Apo. ¶

PAule stode vp and beckened with the hande & saide Ye men and brethren chyldren of the generacion of Abraham and who so euer amonge you fered god, to you is this worde of saluacyon sente. The inha-

byters of Jerusalem and theyr rulers, because they knew him nat, nor yet the voyces of the prophetes which are red euery saboth day they haue fulfylled them in condemnyng him. And when they founde no cause of deth in him, yet desired they Pilate to kyll him, and when they had fulfylled al that was wrytten of hi, they toke hym downe from the tree, and put hym in a sepulchre. But god rayled him agayn from death, and he was sene many dates of them which came with him from Galyle to Jerusalem, which are his wytnesses vnto the people. And we declare vnto you, how that the promise made vnto the fathers God hathe fulfylled vnto vs theyr chyldren, in that he rayled vp Jesus agayne.

℣ The gospel on tewysday in the Easter weke. The. xxiiii. chappter of Luke. F.

IEsus hym selfe stode in the middes of his disciples and said vnto them peace be w̄ you And they were abashed and afrayd, supposing that they had sene a spirite. And he said vnto them. Why are ye troubled. and why do thoughtes aryse in your hertes, behold my handes and my fete, that it is euen my selfe handle me and see, for spiryte haue nat flesshe and bones as ye se me haue, and when he had thus spoken he shewed thē his handes and his fete, and while they yet beleued nat for ioye, & wondred, he said vnto thē haue ye here any meate, & they gaue him a pece of a broyled fysshe, & of an hony combe, and he toke it and eate it before them, and he said vnto them. These are ỹ wordes, whiche I spake vnto you, while I was yet with you that al must be fulfylled which were wrytten of me in the lawe of Moises, and in the prophetes and in the psalmes. Thē opened he their wittes, that thei might vnderstand the scryptures and said vnto them, thus is it wryt ten and thus it behoueth christ to suffere, and to ryse agayne from deth the. iii. dai. And that repentaunce and remyssyon of synnes, shulde be preached in his name amonge all nacions.

℣ The Pystle on the wednysdaye in the Easter weke. The iii. chappter of the Actes of the Apostles. C.

Peter

PEter openynge his mouth
laid ye men of Jſrael & all
ye that fere god here the god of
Abrahã Jſaac, and Jacob, the
god of our fathers hath glori-
fied his ſon Jeſus whom ye be
traied & denyed in the preſence
of Pylate when he had iudged
hym to be loſed, but ye denyed
the holy and iuſt, and deſyred a
murtherer to be gyuẽ you, and
kylled the lorde of lyfe, whome
god hath rayſed from death, of
the whiche we are wytneſſes,
and nowe brethrẽ I know that
thorowe ignorauncye dyd it,
as dyd alſo youre heades, but
God whiche ſhewed before by
the mouth of all his prophetes
that Chryſt ſhulde ſuffre, hath
thus wyſe fulfylled it. Repente
therefore and tourne that your
ſynnes may be done awaye.

¶ The Golpell on the wenyſ-
day in the Eaſter weke. The
xxi. chapiter of John. A.

AFter ỹ Jeſus ſhewed him
ſelfe agayne to his diſci-
pls at the ſea of Tiberias. And
on this wiſe ſhewed he him ſelf
There were togyther Symon
Peter, and Thomas whiche is
called Didimus. And Natha-
nael of Cana a citye of Galyle
and the ſons Zebedes, and .ii.
other of the diſcyples. Simon
Peter ſayde vnto them I go a
fyſhing. They ſayd vnto hym,
we alſo wyl go with the. They
went theyr way and entred in-
to a ſhyp ſtrayght way, & that
nyght caught they nothing but
when the morynge was nowe
come, Jeſus ſtode on the ſhore,
neuertheles ỹ diſciples knewe
nat that it was Jeſus. Jeſus
ſayde vnto them, fyrs haue ye
any meate. Thei anſwered him
no and he ſayd vnto them, caſt
out the nette on the ryght ſyde
of the ſhyp, and ye ſhall fynde.
They caſte out and anone they
were nat able to drawe it, for ỹ
multitude of fiſhes. Then ſaid
the diſciple whom Jeſus loued
vnto Peter, it is the lord. whã
Symon Peter herde ỹ it was
the lorde, he gyrde his mantell
to hym, for he was naked, and
ſprange into the ſea. The other
diſcyples came by ſhyppe, for
they were nat farre from lande
but as it were two hundrethe
cubyttes and they drewe the
nette with fyſhes. As ſoone as
they were come to lande, they
ſawe

sawe hote coles and fishe laide theron, and bread, Jesus sayde vnto them, brynge of the fysshe which ye haue caught Symon Peter stepped forthe and drewe the nette to lande full of greate fyshes an hundreth and liii. and for al there were so many, yet was nat the net broken. Jesus saide vnto thē come and dyne. And none of the disciples durst axe him, what arte thou. for they knewe that it was the Lorde. Jesus then came and toke breade and gaue them, and fysshe lykewyse. And this is nowe the thyrde tyme that Jesus appered vnto his dysciples, after that he was rysen agayne from death.

¶ The Pistle on the. i. Sōdai after Easter day called lowe sonday. The. i. Pystle of Jo, and the. v. ch. E.

MOst dere beloued brethrē all that is borne of God, ouercommeth the worlde, and this is the vyctorye that ouercommeth the worlde, euen our fayth, who is it that ouercommeth the worlde, but he whiche beleueth that Jesus is the son of god. This Jesus Chryst is he that came by water & blode, nat by water onely, but by water and blode, and it is the spiryte that beareth wytnesse, because the spyryte is truthe, for there are thre whiche beare recorde in heauen, the father, the worde, and the holy ghost, and these thre are one, for there are thre whiche beare recorde in earthe. The spyryte, the water, and bloude, and these thre are one, yf we receyue the wytnesse of men, the wytnesse of god is greater, for this is the wytnesse of God, whiche he testyfyed of his son. He that beleuethe on the son of God, hathe wytnesse in hym selfe.

¶ The Gospel on the. i. Sonday after Easter day called lowe sonday the. xx chapiter of John. E.

THe same daye at nyghte, whiche was the morowe after the Sabboth daye, when the dores were shut, where the dyscyples weare assembled togyther for feare of the Jewes, came Jesus and stoode in the myddes, and sayde to them. Peace be with you, and when he had so sayde, he shewed vnto them

to them his hãdes, and his syde Then were the dyscypples glad when they sawe the lorde. The sayde Jesus to them agayne. Peace be with you. As my father sente me, euen so sende I you, and when he had said that he brethed on them and sayde vnto them. Receyue the holye ghost, whosoeuers synnes ye remytte, they are remytted vnto them, and whosoeuers synnes ye retayne, they are retayned, but Thomas one of the twelue called Didimus, was nat with them when Jesus came, the other dyscypples sayd vnto hym. We haue sene the lorde, and he sayd vnto them, excepte I se in his handes, the print of the nayles, and put my fynger in the holes of the nayles, and thrust my hande into his syde, I wyll nat beleue. And after. viii. dais again, his disciples were within, and Thomas with them. Then came Jesus when the dores were shut, and stode in ỹ myddes, and sayde. Peace be with you, after that sayde he to Thomas, bring thy finger hyther, and see my handes, and bryng thy hande and thrust it into my syde, and be nat faythlesse, but beleuynge. Thomas answered and saide vnto hym, my Lorde and my God, Jesus sayde vnto hym. Thomas bycause thou haste seene me therfore thou beleuest. Happye are they that hath nat sene, and, yet beleue. And many other signes dyd Jesus in the presẽce of his dyscypples, whiche are nat wrytten in thys booke. These are wrytten that ye myghte beleue that Jesus is Christ the son of man, and that in beleuynge ye myghte haue lyfe thorowe hys name.

❧ The Pystle on the. ii. Sõday after Easter day the. i. Pystle of Peter. the. ii. ch. C.

MOst dere beloued brethrẽ Christ suffered for vs, leuynge vs an ensample, that ye shuld folowe his steppes, whiche dyd no synne, neyther was there gile founde in his mouth whiche when he was reuyled, reuyled nat agayne, when he suffred, he threatened nat, but committed the cause to hym that iudgeth rightuously, whiche his owne selfe bare our synnes in his body on the tre, that

we shulde be delyuered frome syn and shulde lyue in ryghtewisnes, by whose stripes we were heled, for we were as shepe goynge a stray, but are nowe retourned vnto the shepeherde, and Bysshoppe of your soules.

¶ The Gospel on the .ii. Sōday after Easter day. The .x. chapiter of John. ¶.

IEsus sayde to his dysciples I am the good shepeherde, the good shepherde gyueth his lyfe for his shepe, an hyred seruaunte, whiche is nat the shepherde, neyther the shepe are his owne, seith the wolfe comming and leueth the shepe and flyeth and the wolfe catcheth them, and scattereth the shepe. The hyred seruaunt flyeth, because he is an hyred seruaunt, and careth nat for the shepe. I am the good shepeherde, and knowe myne, and am knowen of mine As my father knoweth me euē so knowe I my father. And I gyue my lyfe for the shepe, and other shepe I haue whiche are nat of this fold, them also must I bryng, that they may heare my voyce, and that there maye be one flocke, & one shepherde.

¶ The Pystle on the .iij. Sōdaye after Easter daye. The .j. Pystle of Peter the .ij. cha. ¶.

MOst dere beloued bzethzē I beseche you as straungers and pylgrymes, abstayne frome flesshelye lustes, whiche fyghte agaynste the soule, and see that ye haue honest conuersacyon amonge the Gentylles that they which backebyte you as euyll doers, may see youre good workes, and prayse God in the daye of vysytacyon, submyt youre selues vnto all maner ordynaunce of man for the lordes sake, whether it be vnto the kynge as vnto the chyefe heade, eyther vnto the rulers, as vnto them that are sente of hym, for the punysshemente of euyl doers, but for the laude of them that do well, for so is the wyll of God, that ye put to sylence the ignorauncy of the folysshe men, as free, and nat as hauyng the lyberty for a cloke of malycyousnes, but euen as the seruauntes of god, honour al men, loue brotherly felosshyp fere god and honour the kyng, seruantes obey your maysters with all feare, nat onely yf they

be

be good and courteous, but al so though they be frowarde for it commeth of grace in Chryst Jesus our Lorde.

℣ The Gospel on the.iii. Sõ day after Easter day. The.xvi Chapiter of John. D.

IEsus sayd to his dyscyples after a whyle ye shall nat see me, and agayne after a whyle ye shal se me, for I go to the father, then sayd some of his dis-cyples betwene them selues, what is this that he saith vnto vs. After a whyle ye shal nat se me, and agayne after a whyle ye shall se me, and that I go to the father. They sayd therfore what is this that he sayth after a whyle, we can nat tell what he sayth. Jesus perceyued that they wolde axe hym, and sayde vnto them. This is it that yee enquyre of betwene youre sel-ues, that I sayde after a whyle ye shall nat see me, and agayne after a whyle ye shal se me. Ver-ely, verely, I say vnto you, ye shall wepe and lament, and the worlde shal reioyce, ye shall so-rowe, but youre sorowe shalbe turned to ioye. A woman when she trauaileth hath sorowe, be-cause her houre is come, but as sone as she is delyuered of the chylde, she remẽbreth no more the anguysshe, for ioye that a man is borne into the worlde. And ye nowe are in sorowe, but I wyl se you agayn. And your hertes shall reioyce, and youre ioy shal no man take from you

✠ The Pystle on the.iiii. son-daye after Easter daye. The.i. chapter of James. C.

MOst dere beloued brethren euery good gyfte and eue-ry perfyte gyfte, is from aboue and commeth downe, from the father of lyght, with whom is no varyablenes, neyther is he chaunged vnto darkenes. Of his owne wyll begat he vs in the worde of lyfe, that we shuld be the fyrst fruytes of his crea-tures. Wherfore dere brethren let euery man be swyfte to here, slowe to speke, & slowe to wrath for the wrathe of man worketh nat that which is righteous be-fore god. Wherfore lay a parte all fylthynes, all superfluyte of malycyousnesse. And receyue with mekenes the worde that is grafted in you, whiche is a-ble to saue your soules.

✠ The gospel on the.iiij. Sonday after Easter day. The xvi.cha.of John. B.

IEsus sayde to his dyscyples nowe I go my waye to hym that sente me. And none of you axeth me, whyther goest thou but bycause I haue sayde such thynges vnto you, youre hertes are full of sorowe. Neuertheles I tell you the truth, it is expedyent for you that I go away, for yf I go nat away that comforter wyll nat come vnto you, but yf I departe, I wyll sende him vnto you. And when he is come, he wyll rebuke the worlde of synne, and of ryghtwysnes and of iudgemente of synne, bycause they beleue nat on me, of ryghtwysnesse, bycause I go to my father, and ye shall see me no more. And of iudgemente, bicause the chyefe ruler of this worlde is iudged al redy. I haue yet many thinges to say vnto you but ye can nat bere them away now. How be it when he is come, I mene the spiryte of truth, he wyl tech you all truth. He shal nat speke of hym selfe, but what so euer he shall here that shal he speke and he wyll shewe you of thynges, come he shall gloryfy me, for he shal receiue of myne and shall shewe vnto you. Al thynges that the father hathe, are myne. Therefore sayde I vnto you, that he shall take of myne and shewe vnto you.

¶ The Pystle on the.v. Sondaye after Easter daye, whiche is the nexte Sondaye before the crosse dayes. The fyrst chapiter of James. D.

MOst dere beloued brethrē see that ye be doers of the worde, and nat hearers onelye deceyuynge youre owne selues with sophestry for yf any here the woorde and do it nat, he is lyke vnto a mā that beholdeth his bodelye face in a glasse, for as soone as he hathe loked on him selfe he goeth his way and hathe immedyatlye forgotten what his fassyon was, but who soeuer loketh in the perfite law of lybertye, and contynuethe therin (yf he be nat a forgetful herer. but a doer of the worde) he shalbe happy in his dede, yf any man amonge you seme deuoute, and refrayne nat hys tongue, but deceyue his owne

herte

herte, this mans deuocyon is in vayne. Pure deuocyon and vndefyled before God the father is this. To vysite the freed lesse, and wydowes in theyr aduersyte, and to kepe hym selfe vnspotted from the worlde.

¶ The golspel on the.v. Sonday after Easter daye which is the sondaye before the crosse dayes. The.xvi. chap. of John. E.

IEsus sayde vnto his dyscyples, verelye, verely, I saye vnto you, whatsoeuer ye shall aske the father in my name, he wyl gyue it you, hetherto haue ye asked nothyng in my name, aske and ye shal receiue it, that youre ioye may be full. These thynges haue I spoken vnto you in prouerbes, the tyme wyl come when I shall speake no more to you in prouerbes, but I shal shewe you playnely, frō my father. At that day shall ye aske in my name, and I saye nat vnto you that I speke vnto my father for you. For the father hym selfe louethe you, because yee haue loued me, and haue beleued that I came out from god. I went out from the father and came into the worlde I leue the worlde agayne, and go to the father. His dyscypples sayde vnto hym: beholde nowe spekest thou playnly, and thou vsest no prouerbes. Nowe we know that thou vnderstandest al thynges, and nedest nat that any man shoulde aske the any questyon. Therefore beleue we that thou commest from God.

¶ The Pystle on Mondaye in the Crosse dayes. The.v. chap. of James. D.

MOst dere beloued brethrē knoweledge your fautes one to an other, and praye one for an other, that ye may be healed. The prayer of a righteous man auayleth much, yf it be feruente. Helyas was a man in daunger to trybulacyon as we are, and he praied in his praier that it myght nat raygne. And it raygned nat on the earth by the space of thre yeres and syxe monethes. And againe he prayed, and the heauen gaue rayne and the erth brought forth her fruyte, yf any of you erre from the truth, and another conuert hym, let the same knowe, that he whiche conuerted the synner

from goynge a stray out of his waye, shall saue a soule frome death, and shall hyde the multytude of synnes.

¶ The Golpell on Monday in the Crosse dayes. The. xi. chappter of Luke. B.

IEsus sayde vnto his dyscyples whiche of you shoulde haue a frende, and shuld go to hym at mydnyght, and say vnto hym, frende lende me. iii. loues for a frend of mine is come out of the way to me, & I haue nothinge to set before hym, and he within shulde answere and say, trouble me nat now ꝑ doore is now shut, and my seruantes are with me in the chamber. I can nat aryse, and giue the vnto the. I say vnto you thoughe he wyl nat aryse and gyue him bycause he is hys freende yet bycause of his importunite he wolde ryse, and gyue hym as many as nedeth, and I say vnto you, aske and it shalbe gyuē you. Seke and you shal fynde knocke and it shalbe opened vnto you, for euery one that asketh receyueth, and he that seketh fyndeth, and to hym that knocketh shal it be opened. Yf the son aske breade of any of you, that is a father, wyll he gyue him a stone. Or if he aske fysshe, wyll he for a fysshe gyue him a serpent? Or if he aske an egge, wyl ye offer him a Scorpyon? Yf ye then whiche are euyl, can gyue good gyftes vnto your chyldren? Howe muche more shall your father of heauen gyue the holye Ghoste to them that desyred it of hym.

¶ The Pystle on the Ascensyon euen. The. iiij. chapi. of the Actes of the Apostles. G.

THe multytude of thē that beleued were of one herte and of one soule. Also none of them said, that any of the thinges which he possessed was hys owne, but had al thinges common, and with greate power gaue the Apostles witnes of ꝑ resurrection of our Lorde Jesus Chryste, and greate grace was with them all. Neythere was there any among thē that lacked, for as many as were possessors of landes or houses sold them and brought the pryce of the thynges, whiche were solde and layde it downe at the Apo-

stles feete, and dystrybucyon was made vnto euery man accordynge as he hadde neede.

¶ The Gospell on the Ascenssyon euen the .xvii. Chapiter of Johu. A.

IEsus lyfted vp his eyes to heuen and sayde, father the houre is come, glorifye thy son that thy son may glorifye the. As thou hast gyuen hym power ouer all flesshe, that he shulde gyue eternall lyfe to as many as thou hast gyuen hym. This is lyfe eternal that they myght knowe the, that onely very god and whom thou hast sente Jesus Chryste. I haue glorifyed the on the earth. I haue fynysshed the worke which thou gaueste me to do, and nów glorifye me thou father with thin owne selfe, with the glorye whiche I hadde with the yer the worlde was. I haue declared thi name vnto those whiche thou gaueste me oute of the worlde. Thyne they were, and thou gaueste thē me, and they haue kept thy sayenges. Nowe haue they knowen that al thynges what soeuer thou haste gyuen me, are of thee. For I haue gyuen vnto them the wordes, whiche thou gaueste me, and they haue receyued them, and haue knowen surelye that I came oute frō the, and haue beleued that thou dyddest sende me. I pray for them. I prayed nat for the worlde, but for them whiche thou haste gyuen me, for they are thyne, and all myne are thyne, and thyne are myne, and I am glorifyed in them. And now am I no more in ỹ worlde but they are in the worlde, and I come to the.

¶ The Pystle on the Ascenssyon daye. The fyrste chapiter of the Actes of the Apowles. A.

SAynte Luke whiche wrote the Actes of the Apostles, sayth in the former tretyse (dere freende Theophylus) I haue wryten of al that Jesus began to do, and teache vntil the day in the which he was taken vp, after that he thorowe the holye ghoste, had gyuen commaundementes vnto the Apostles, whiche he had chosen to whom also he shewed hym selfe a lyue after hys passyon, by manye tokens apperynge vnto them

foztye dayes, and spake vnto them of the kyngdome of god and gathered them togyther, and commaunded them that they shulde nat departe frome Jerusalem, but to wayt foz the pzomyse of the father, wherof ye haue herde of me. Foz John baptysed with water, but yee shalbe baptyled with the holye gost, and that within this fewe dayes. When they were come togyther. They asked of hym sayenge. Lozde wylte thou at this tyme restoze agayne the kyngdome to Israel. He sayde vnto them it is nat foz you to knowe the tymes oz sesons whi che the father hathe put in his owyn power, but ye shal receyue power of the holy ghost, which shall come on you. And ye shal be wytnesses vnto me in Jerusalem, and in all Jurye, and in Samarye, and euen vnto the wozldes ende, and whā he had spoken these thynges, whyle they behelde, he was taken vp and a cloude receyued him vp, out of theyz syghte, and whyle they loked stedfastlye vp to heuen as he wente. Beholde two men stoode by them in whyte clothynge whiche also sayd, ye men of Galyle: Why stande ye gasynge vppe into heauen. This same Jesus which is taken vp from you into heauen, shal come euen as ye haue sene hym go into heauen.

¶ The Gospell on the Assencyon day. the. xvi. chapiter of Marke, C.

After that Jesus appeared vnto the Eleuen as they satte at meate, and caste in theyz teeth theyz vnbeleue, and hardnes of herte, bycause they beleued nat them, whiche had seene hym after his resurrecyon, and he sayd vnto them. Go ye into al the wozlde, and pzeache the Gospelle to all creatures: and he that beleueth, and is baptysed shalbe saued, and he that beleuethe nat shall be dampned. And these sygnes shall folowe them that shall beleue in my name, they shall caste oute deuylles, and shall speake with newe tonges, and shal kyll serpentes, and yf they dzynke any deadelye thynge, it shal nat hurte them, they shall laye theyz handes on the sycke and they shal recouer. So then when

when our lorde Jesus had spoken vnto thē, he was receyued into heauen, and is set downe on the ryght hand of God, and they went forth, and preached euery where. And our Lorde wrought with them, and confyrmed theyr preachynge with myracles folowynge.

☞ The Pystle on the Sonday after the Assencion day the fyrst Pystle of Peter and the.iiii.Chapi.B.

MOST dere beloued brethren be ye dyscrete, and watche in prayers, but aboue al thinges, haue feruent loue a monge you, for loue couereth ẏ multytude of sinnes. Be ye herberous one to an other, & that without grudgynge, as euery mā hath receiued the gyfte, minyster the same one to an other as good ministers of the manifolde grace of god. If any mā speke, let him talke as though he spake the wordes of god. If any man minister, let him do it as of the habylite whiche God ministreth vnto him, that God in al thinges may be glorified throughe Jesus Chryst.

¶ The Gospell on the Sonday after the Assention day, the.xvi.Cha.of Joh.D.

IEsus sayde vnto his dysciples, when the comforter is come whom I wyll sende vnto you from the Father, which is the spyryte of verytye whiche procedeth of the father, he shal testyfie of me, and ye shal bere wytnesse also, because ye haue ben with me frome the begynnynge. These thynges haue I said vnto you because ye shuld not be hurt in your faith. They shall excommunycate you, ye the tyme shall come that whosoeuer kylleth you, wyl thynke that he doth God true seruyce. And such thynges wyl they do vnto you, because they haue not knowen the Father, neyther yet me. But these thynges haue I tolde you, that when that houre is come, ye myghte remember them that I tolde you so.

☞ The Pystle on Whytson Sonday the.ii.Cha.of the Actes of the Apo.A.

WHen the fyftie day was come which is Whitsō Sondaye, the Apostles with one accorde were gathered to-

gither in one place. And sodenlye there came a lounde frome heauen, as it had ben the commynge of a myghtye wynde, and it fylled all the house were they satte. And there appered vnto them clouen tongues, as they hadde ben fyre, and it sat vppon eche of them, and they were all fylled with the holye Ghost, and beganne to speake with other tonges, euen as the spityte gaue them vtteraunce. There were dwelling at Jerusalem Jues deuout men which were of all nacyons vnder heuen. When this was noysed aboute, the multytude came to gyther, and were astonyed, because that euery man herde them speke in his owne tonge They wondered all and merualed sayenge amonge them selues, loke are not all these whiche speake of Galyle, and howe heare we euery man his owne tongue, wherin we were borne? Parthyans / Medes / and Elamites, and the inhabiters of Mesopotamia, of Jewry, Capadocia. Pontus / and of Asia, Phrigia. Pamphilia, and of Egipte, and of the partyes of Lybya, which is beside Sirene, and straūgers of Rome, Jewes / and Proselytes / Grekes / and Arabians / we haue herde them speake with our owne tongues the greate workes of God.

¶ The Golspell on Wytson daye. the. xiii. cha. of Joh. E.

JESUS sayde vnto his dyscypples, yf any man loue me, and wyl kepe my sayenges My Father also wyl loue hym, and we wyll come vnto hym, and wyll dwell with hym. He that loueth me not, kepeth not my sayenges, and the worde whiche ye here are not myne, but the Fathers whiche sente me. This haue I spoken vnto you beynge yet presente with you, but the comforter whiche is the holye Ghost (whom my Father wyl gyue in my name) shall teache you all thynges, and bryng all thynges to your remembraunce, whatsoeuer I haue tolde you. Peace I leaue with you, my peace I giue vnto you, not as the worlde gyueth, gyue I vnto you, let not your hertes be greued, neither feare ye, ye haue herde how I sayd

sayd vnto you, I go and come agayne vnto you, yf ye loued me ye wolde verely reioyce, because I said, I go vnto the father, for the Father is greater then I. And nowe haue I shewed you before it come, that when it is come to passe, Ye myght beleue. Herafter wyl I not talke many woordes vnto you, for the chiefe ruler of this worlde cometh & hath nought in me, but that the worlde may knowe that I loue the Father and as the father gaue me commaundement, euen so do I.

✠ The pystle on the Monday in the Wytson weke the .x. cha. of the Actes of the Apost. F.

PEter opened his mouthe and sayde. Jesus cõmaunded vs to preach vnto the people and to testifye, that it is he that is ordeyned of god to iudge of quycke and deade, to him gyueth al the Prophetes wytnes, that thorowe hys name shal receyue remission of sines all that beleue in hym, whyle Peter yet spake these woordes the holy ghost fell on all them whiche herde his preachynge. And they of the circumcysyon, whiche beleued were astonyed, as many as came with Peter because that on ỹ gentyls also was shed oute the gyfte of the holy ghoste, for they herde thẽ speake with tonges and magnyfy god. Then answered Peter, can any man forbyd water that these shulde nat be baptysed, whiche haue receyued the holy ghost as well as we. And he commaunded them to be baptysed in the name of oure Lorde Jesus Chryste.

℄ The Gospell on the Mondaye in the Wytson weke the iiii. Chaptter of Johan. B.

IEsus sayde vnto a ruler amonge the Pharyses, God so loued the worlde that he gaue his onely sõne for the entent, that none that beleue in him shulde perysshe, but shulde haue euerlastynge lyfe, for god sent nat hys sõne into the worlde to condempne the worlde, but that the worlde thorowe hym myght be saued, he that beleueth on hym shall nat be condempned, but he that beleueth nat is condempned alredy, because he beleued nat in the name of the onely sonne of God.

And this is the condempnacyon. That lyghte is come into the worlde, and the men haue loued darknes more then light because theyr dedes were euyll for euery man that doth euyll, hateth the lyght, neyther commeth to lyght, least his deedes shulde be reproued but he that doth the truth, commeth to the lyghte, that his dedes myght be knowen, howe that they are wrought in God.

¶ The Pystle on the Tewisday in the Whytson weke, the. viii. Chapt. of the Actes of the Apostles. B.

WHen the Appostles which were at Jerusalem, herde say that Samaria hadde receyued the worde of God, they sente vnto them Peter, and John, whiche when they were come prayed for them, that they myght receyue the holy ghost, for as yet he was come on none of them, but they were baptysed onelye in the name of Chryste Jesu. Then layde they theyr handes on them and they receyued the holye ghoste.

¶ The Gospell on the tewysday in the whytson weke the. x. Chapiter of John. A.

IESVS sayde vnto his disciples. Verelye, Verelye, I saye vnto you, who so euer entreth not in by the doore into the shepe folde, but clymmeth vppe some other waye, he is a theefe, and a robber. He that goeth in by the doore, is the shepe herde of the Shepe. To this manne the porter openeth the doore, and the shepe heare his voyce, and he calleth his owne shepe by name, and he leadeth them oute: and when he hathe sente forth his owne shepe, he goeth before thē, and the shepe folowe hym, for they knowe hys voyce. A straunger they wyll not folowe, but wyll flye from hym, for they knowe not the voyce of straungers. This maner of sayeng, spoke Jesus vnto them, and they vnderstod not what thynges they weare, whiche he spake vnto them. Then sayde Jesus vnto them agayne. Verelye, verely I say vnto you, that I am the doore of the shepe. All euen as many

as

as came before me, are theues, and robbers, but the Shepe dyd not here them. I am the doore, by me yf any man enter in, he shall be safe, and shal go in and out, and fynde pasture. The theefe commethe not but for to steale, kyll, and destroy, I am come that they myghte haue lyfe, and haue it the more haboundantlye.

¶ The Pystle on the Wenisday in the Whytson weke.

the.ii. Chapi. of the Actes of the Apo. C.

PEter stepte forthe with the eleuen, and lyfte vppe his voyce and sayde vnto them, ye men of Iewrye, and all ye that inhabyte Ierusalem, be this knowne vnto you, and with your eares here my woordes. These are not droncken as ye wene for it is yet but the thyrde houre of the daye; but this is that which was spoken by the Prophet Iohell. It shall be in the laste dayes (sayth God) of my spyrryte I wyll powre oute vpon all fleshe, and your sonnes, and your doughters, shall prophesy, and your yonge men shall se vysions, and your olde men shall dreame dreames, and on my seruauntes, and on my hande maydennes, I wyll powre oute of my spyrryte in those dayes, and they shal prophesye, and I wyl shewe wonders in heauen aboue, and tokens in the earth beneth, blode and fyre, and the vapoure of smoke. The sonne shalbe turned into darckenesse, and the Moone into blode, before that great and notable daye of the Lorde shal come, and the tyme shal come, that whosoeuer shal call on the name of the Lorde, shalbe saued.

¶ The Gospell on the Wednysday in Whytson weke

the.vi. Chapiter of Iohn. E.

IESVS sayde vnto his dysciples and to the companye of the Iues. No man can come vnto me except my father whiche hathe sente me, drawe hym, and I wyll rayse him vp at the laste daye. It is wrytten in the Prophetes. And they shall all be taught of God. Euery man whiche hath herde and learned of the Father, commeth vnto me, not that any man hath sene

the father, saue he whiche is of god. The same hathe sene the Father. Verelyverely, I saye vnto you he that beleuethe on me hath euerlasting lyfe. I am the breade of lyfe, youre fathers dyd eate Manna in wyldernes, and are deade. This is the breade whiche commethe frome heauen, that he whiche dothe eate of it, shulde nat dye. I am that lyuyng breade whiche came downe from heauen. Yf any man eate of this breade he shall lyue for euer. And the breade that I wyll gyue is my flesshe, whiche I wyll giue for the lyfe of the worlde.

¶ The Pystle on Trynytye Sonday, The. iiii. Chapiter of ỹ reuelacion of saynt John. A.

I Loked vp and sawe a doze open in heauen, and the fyrst voyce whiche I herde, as it were of a trompette talkynge with me, whiche sayde, come vp hyther, and I wyll shewe the thynges whiche muste be fulfylled hereafter, and immedyatlye I was in the spyrryte, & beholde, a seate was put in heuen and one sate on the seate, and he that sat was to loke vpon lyke vnto a Jasper stone and a Sardyne stone, & there was a rayne bowe aboute the seate, to loke vpon lyke vnto an Emaralde, and aboute the seate were. xxiiii. Seates, and I sawe on the seates. xxiiii. elders syttynge clothed in whyte rayment, and had on theyr heades Crownes of Golde, and out of the seate proceded lyghtynges, and thondrynges and voyces, and there were seuen lampes of fyre burnynge before the seate / whiche are the vii. spirites of god, and before the seate there was a See of glasse, lyke vnto Crystall, and in the myddes of the seate, and rounde aboute the seate, were iiii. beastes full of eyes before and behynde, & the fyrste beast was lyke a Lyon, the seconde beaste lyke a Calfe, & the thyrd beaste had a face as a manne / and the fourth beast was lyke a flyenge Egle, and the. iiii. beastes had eche one of them vi. wynges aboute hym / and they were full of eyes within, and they had no rest daye neyther nyght sayenge. Holy, holy holy /

holy / lorde god almyghty whi che was/and is,and is to come And whan these beastes gaue glorye,honoure / and thankes to hym that sate on the seate / whiche lyuethe euermore, the. xxiiii.elders fell downe before hym that satte on the trone and worshypped hym that lyuethe euer, and caste theyr crownes before the trone sayenge, thou arte worthye Lorde to receyue glory,honour / and power, for thou hast created all thynges, and for thy wylles sake they are and were created.

¶ The Gospel on Trinite sō day. The Thyrde Chapiter of Johñ. ¶

There was a manne of the Pharyses named Nycho-demus / a ruler amonge the Jewes. He came to Jesus by nyghte and sayde vnto hym. Mayster we knowe that thou arte a teacher, whyche arte come frō god, for no mā coulde do suche miracles as thou doest, excepte god were with hym Jesus answered and sayde vnto hym. Verely verely I saye vnto the, excepte that a man be borne a newe, he can nat see the kyngdome of god. Nicho-demus sayde vnto hym. Howe canne a man be borne when he is olde? Can he enter into his mothers wōbe and be borne a gayne? Jesus aunswered. Ue-rely verely I saye vnto the, ex-cept that a man be borne of wa ter, & of the spirite, he can nat entre into the kyngedome of god. That whiche is borne of ỹ flesche, is flesche, & that whiche is borne of the spirite, is spirite Meruayle nat that I sayde to the, ye muste be borne a newe The wynde blowethe where he lystethe, and thou heareste his sounde, but thou canste nat tel whēse he cōmeth, & whyther he goeth. So is euery man that is borne of the spirite. Nichode mus answered and sayde vnto hi howe can these thynges be. Jesus answered aud sayde vn-to him. Arte thou a mayster in Israell, and knowest nat these thynges. Uerely verely I saye vnto the, we speake that we knowe, & testifye that we haue sene, and ye receyued nat our wytnes, yf I haue tolde you erthly thinges, & ye haue nat beleued, howe shulde ye beleue

yf I

yf I shall tell you heuenlye thynges. And no man hath ascended vp into heauen, but he that came downe from heauen that is to saye the son of man, whiche is in heauen. And as Moyses lyfted vp the serpente in wyldernesse, euen so muste the son of man be lyfted vppe that no man whiche beleueth in hym perysshe, but haue eternall lyfe.

☞ The Pystell on Corpus Christie day the fyrst pystle to the Corinthyans, and the.xi. Chapiter. E.

BRethren that whiche I gaue vnto you, I receyued of the lorde, for the Lorde Jesus Chryst the same nyghte in the whiche he was betrayed toke breade and thanked, and brake, and sayde: take ye and eate ye, this is my bodye, which is broken for you. This do ye in the remembraunce of me, after the same maner he toke the cuppe when Supper was done saienge. This cuppe is the newe Testamente in my bloude, this do as ofte as ye dryncke it, in the remembraunce of me, for as often as ye shall eate this breade, and dryncke of this cuppe, ye shall shewe the Lordes death, tyl he come. Wherfore whosoeuer shal eate of this breade, or dryncke of the cuppe vnworthely, shalbe gylty of the bodye and bloude of the Lorde. Let a man therfore exampne hym selfe, and so let hym eate of the breade, and dryncke of the cuppe, for he that eateth and dryncketh vnworthelye, eateth and dryncketh his owne dampnacyon. Because he maketh no dyfference of the Lordes bodye.

¶ The Gospell, on Corpus Chrysti day The. vi. Chapiter of John. F.

IEsus sayde vnto his dysciples, and to the company of the Jues, my flesche is meate in deed, and my blod is dryncke in deed. He that eteth my flesche and dryncketh my bloude dwelleth in me. And I in hym, as the lyuynge Father, hath sent me euen so lyue I by my Father, and he that eateth me shal lyue by me. This is the breade

me. This is the breade which came from heuen, nat as your fathers haue eaten Manna, and are deade. He that eatethe of this breade shall lyue euer.

☞: The Pystle on the fyrste Sondaye after Trynite Sonday. The.iiii.chapiter of the fyrst Pystle of Johñ. B

MOste dere beloued brethren God is loue. in this appered the loue of god to vs warde, because that god sente his onely begotten sonne into the worlde, that we myght liue thorowe hym. here in is loue nat that we loued God, but that God loued vs. And sente his sonne to make agremente for our synnes. Derely beloued yf God so loued vs, we oughte also to loue one another. no man hathe sene God at any tyme. Yf we loue one a nother, God dwellethe in vs and his loue is perfyte in vs. Hereby knowe we, that we dwell in hym, and he in vs, because he hathe gyuen vs of his spyryte. And we haue sene and do testyfye that the father sente his sonne, whiche is the saupour of the worlde, who so euer confessethe that Jesus is the sonne of god, in hym dwellethe god, and he in God. And we haue knowen and beleued the loue that God hathe to vs God is loue, and he that dwellethe in loue dwelleth in God, and god in hym, here in is the loue perfyte in vs, that we shulde haue truste in thee daye of iudgemente, for as he is, euen so are we in this worlde. There is no feare in loue, but perfyte loue castethe oute all feare, for feare hathe paynefulnes, he that fearethe is nat perfyte in loue, We loue hym for he louethe vs fyrste. Yf a man sayde, I loue God, and yet hatethe his brother, he is a lyer. Howe can he that louethe nat his brother, whome he hathe sene, loue God whom he hathe nat sene. And this cõmaundement haue we of hym ẏ he whiche loueth god shulde loue his brother also.

☞: The Gospell on the fyrste sonday after Trinite sonday the.xvi.chapiter of Luke. D.

IEsus put forthe a parable vnto his dyscyples sayenge, there was a certayne ryche manne, whiche was clothed in purple and fyne raynes, and fared delycyously euery daye. And there was a certayne begger named Lazarus whiche laye at the gate full of sores desyrynge to be refresshed with the crommes whiche fell from the ryche mannes borde. Neuertheless the dogges came and lycked his sores. And it fortuned that the begger dyed, and was caried by the aungelles into Abrahames bosome. The ryche man also dyed, and was buryed, and beynge in hel in tormentes, he lyfte vp his eyes & sawe Abraham a farre of, and Lazarus in his bosome and cryed and sayde. Father Abraham haue mercye on me, and sende Lazarus that he may dyp the typ of his fynger in water, and cole my tongue, for I am tormented in this flambe, but Abrahame sayde vnto hym(son) remembre that thou in thy lyfe tyme receyuedest thy pleasure, & contrarye wyse Lazarus payne. Nowe therefore is he comforted and thou arte punysshed beyonde all this, betwene you and vs there is a greate space set, so that they whiche wolde goo from hence to you can nat, neyther may come from thence to vs. Then he sayde, I pray the therfore father, sende hym to my fathers house, for I haue fyue bretheren, for to warne them, leste they also come into this place of tourmente. Abraham sayde vnto hym, they haue Moyses and the prophetes, let them heare them. And he sayde, nay father Abraham but yf one came vnto them from the deade, they wolde repente. He sayde vnto hym, yf they here not Moyses and the Prophetes, neyther wyll they beleue, thoughe one rose from deathe agayne.

℣: The Pystle on the Seconde Sonday after Trinite Sonday the fyrst Pystle of Johan, and the thyrd chapiter

℣

Meruayle

MErueyle nat my brethren though the worlde hate you, we knowe that we are translated frome deathe vnto lyfe because we loue the brethren. He that louethe nat his brother abideth in death. Whosoeuer hatethe his brother, is a mansleer and ye knowe that no mansleer, hathe eternall lyfe abydynge in hym. Hereby perceyue we the loue of god in that he gaue his lyfe for vs. And therfore ought we also to gyue oure lyues for oure brethren. Whosoeuer hathe this worldes good, & seeth his brother haue nede, and shuttethe vp his compassion from hym, howe dwelleth the loue of god in hym. My babes let vs nat loue in worde, neyther in tonge but in dede and in verite.

✝ The Gospel on the. ii. Sonday after Trinite sonday The. xiiii. Chapiter of Luke. D.

IEsus put forth a symilitude to his disciples sayenge. A certayne man ordeyned a great supper and bad manye, & sente his seruaunte at supper tyme to saye to them that were bydden, come, for all thynges are nowe redye, and they all at ones began to make excuse, the fyrste sayde vnto hym, I haue bought a towne, and I muste nedes go and se it, I praye the haue me excused, And another sayde, I haue boughte fyue yoke of Oxen, and I go to proue them, I praye the haue me excused. The thyrde sayde I haue maryed a wyfe, and therfore I can nat come. And the seruaunte wente and broughte his Mayster worde therof. Then was the good man of the house displeased, and sayde to his seruaunte. Go out quyckely into the stretes, and quarters, and bryng in hyther the poore, and the maymed, and the halte, and the blynde. And the seruaunte sayde, lorde it is done as thou commaundeste and yet there is roume. And the lorde sayde to the seruaunte, go oute into the hye wayes and hedges, and compell them to come in, that my house maye be fylled, for I saye vnto you, that

none of these whiche were bydden shall taste of my supper.

☞ : The Pystle on the thyrde Sondaye after Trinite sonday. The fyrst Pystle of Peter, and the .v. Chapiter. B.

BRethren submyt your selues vnder the myghtye hande of god that he maye exalte you, whē the tyme is come caste all your care to hym, for he careth for you. Be sobre and watche, for your aduersarye the deuyll as a rorynge Lyon walketh about, sekynge whom he maye deuoure, whome resyste stedfaste in the faythe remembrynge that ye do but fulfyll the same afflyctions, whyche are apoynted to your brethren that are in the worlde, the god of all grace whiche called you vnto his eternall glory by Christe Jesus shall his owne selfe after ye haue suffered a lytel affliction make you perfyte, shall setle strengthe and stablyshe you, to hym be glory and dominion for euer. and whyle the worlde endureth Amen. ☞,

☞ The Golspell on the thyrde sonday after Trinite Sonday. The .xv. chapterof Luke. A.

THE Publycans and the synners resorted vnto Jesus to heare hym, and the Pharyses and Scrybes murmured sayeng. He receyued to his company synners, and eateth with them. Then put he forth this symylytude to them sayenge. What man of you haunge an hondrethe shepe, yf he lose one of them, dothe nat leaue vyntye and nyne in the wyldernes, and go after that whiche is loste vntyll he fynde hym. And whē he hath founde hym he puttethe hym on his shulders with ioy, and as sone as he commeth home, he calleth togyther his louers and neyghbours sayenge vnto thē reioyce with me, for I haue founde my shepe whiche was loste, I saye vnto you, that lykewyse ioy shal be in heauen ouer one synner that repenteth more then ouer nynetye and nyne iuste persons, which nede no repentaunce. Eyther what woman hauynge .x. grotes, yf

she lose one, dothe nat lyght a candel & swepe the house, and seke diligently tyll she fynde it And when she hathe founde it she calleth her louers and her neyghbours sayenge. Reioyce with me, for I haue found the grote whiche I had loste, lyke wyse I saye vnto you, ioye is made in the presence of the angels of God ouer one synner that repenteth.

☞ The Pystle on the.iiii. Sõdaye after Trinyte sondaye The.viii.chapiter to the Romains.D.

BRethren I suppose that the afflictions of this lyfe are nat worthy of the glorye to come, whiche shall be shewed vpon vs. Also the feruente desyre of the creatures abydethe lokynge when the sõnes of god shall appere. because the creatures are subdued to vanytie agaynst theyr wyll, but for his wyll whiche subdued them in hope, for the verye creatures shalbe delyuered from the bõdage of corrupcyon, into the glorious lybertie of the sõnes of god, for we knowe that euery creature gronethe with vs also and trauaylethe in payne euen vnto this tyme, nat they onely, but euen we also which haue the fyrste fruytes of the spirite mourne in oure selues and wayte for the adopcyon, and loke for the delyueraunce of our bodyes.

℄: The Gospell on the .iiii. Sondaye after Trinite Sonday. The. vi. chapiter of Luke. F.

IEsus sayde vnto his disciples be ye merciful as your father is merciful. Judge nat and ye shal not be iudged. Cõdempne not, and ye shall not be condempned. Forgyue, and ye shal be forgiuen. Gyue, and it shalbe giuen vnto you good measure pressed downe shaken togyther and runnynge ouer shall men geue vnto youre bosõmes. For withe what measure ye meate withe the same shal men meate to you agayne And he put forth a symylitude vnto thẽ. Can the blynde lede the blynde, do they nat bothe then fal into ỹ dytche. The dicyple is nat aboue his mayster euery man shall be perfecte, yf he be as his mayster is. Why

seyste thou a mote in thy bzothers eye, and consyderest nat the beame ꝑ is in thyne owne eye, eyther howe canste thou say to the bzother, bzother, let me pul out the mote that is in thyne eye, when thou perceyuest nat the beame that is in thyne owne eye? ypocryte cast out ꝑ beame out of thine owne eye fyrst, and then shalte thou se perfectly to pull oute ꝑ mote out of thy bzothers eye.

¶ The Pystle on the .v. sonday after Trinite sondaye, the fyrste pystle of Peter, & the. iii. cha. A.

BRethren be ye all of one mynde, one suffre with a nother, loue as bzethren, be petyful, be courteous, not rendzyng euyl for euyl, neyther rebuke for rebuke, but contrarywyse, blesse, remembzyng that ye are there vnto called, euen ꝑ ye shulde be heyzes of blessyng yf any man longe after lyfe, & loueth to se good dayes, let hi refrayne his tonge from euyll and his lyppes that they speke nat gyle, Let him eschew euyll & do good, let him seke peace and ensue it, for the eyes of our lozde are ouer the ryghtuous and his eares are opened vnto theyr prayers, but the feare of our lozde beholdeth them ꝑ do euyll. Moreouer who is he that wyll harme you, yf ye folowe that which is good. Nat withstandynge happy are ye, yf ye suffre for ryghtwysenes sake, ye and feare nat thoughe they seme terryble vnto you, neyther be troubled, but sanctifie our lozd god, in pour hertꝭ

¶ The Golpel on the. v. sonday after Trinyte sondaye.

The. v. Chapiter of Luke. A.

WHē the people preſed vnto Iesꝰ, to here the wozd of god, he stode by the lake of Genezareth & sawe two shyppes stādyng by the lakes syde but the fysshermen were gone out of them, and were washing theyr nettes and he entred into one of the shyppes whiche pertayned to Simon & prayed him that he wolde thzuste out a lytell from the lande, and he sat downe & taught the people out of the shyppe. when he had lefte spekynge, he sayde vnto Symon, launche out into the depe

depe, and let slype your nettes to make a draught, & Symon answered and sayde vnto hym, mayster we haue laboured all nyght and haue taken nothynge, neuerthelatter at thy worde, I wyll lose forthe the nette, and when they had so done, they inclosed a greate multytude of fyshes and theyr Nette brake, but they made sygnes to theyr felowes, whiche were in the other shyppe that they shulde come and help them and they came, and fylled both the shyppes that they sonke agayne. When Symon Peter sawe that, he fell downe at Jesus knees sayeng. Lorde go from me for I am a synfull man for he was vtterly astonyed, and all that were with hym, at the draught of fysshe whiche they toke, and so was also James and Johan the sonnes of Zebede, whiche were parteners with Symon, and Jesus sayde vnto Symon, feare nat from henforthe thou shalte catche men, and they brought the shyppe to lande, & forsoke all and folowed hym

¶ The Pystle on the. vi. Sõday after Trinytie Sondaye.

The. vi. Chapiter to the Romains. A.

BRethren remembre ye nat that al we which are baptysed in the name of Jesus Chryste are baptysed to dye vñ hym, we are buryed with hym by baptyme, for to dye, that lykewyse as Chryste was raysed vp from deathe by the glorye of the father euen so we also shulde walke in a newe lyfe for yf we be grafte in deathe lyke vnto hym, euen so muste we be in the Resurrectiõ. This we muste remembre that oure olde man is crucyfyed with hĩ also, that the bodye of synne myght vtterlye be destroyed yͭ henforth we shulde nat be seruaũtes of synne, for he that is deade, is iustyfyed from synne Wherfore yf we be deade with Christ, we beleue that we shall lyue with hym, remembryng yͭ Christ ones raysed from death dyeth no more, death hathe no more power ouer hym, for as touchinge that he dyed, he died concernynge synne, ones. And as touchyng that he lyueth, he lyueth vnto God. Lykewyse

ymagen

Imagen ye also, that ye are deade concernynge synne, but are a lyue vnto God thorowe Jesus Chryste our Lorde.

¶ The Gospel on the. v. Sōday after Trinite Sonday the. vi. Chapiter of Mathewe. C.

JEsus sayde vnto his dyscyples, verely J say vnto you excepte youre ryghtwysenes, excede the ryghtwysenes of the Scribes, and Pharyses, ye can nat enter into the kyngedome of heuen, ye haue herde it was sayde vnto them of olde tyme, Thou shalte nat kyl, for who soeuer kylleth shall be in daūger of a iudgement, but J saye vnto you, who soeuer is angry with hys brother shall be in daūger of iudgement. Who soeuer sayeth vnto his brother Racha, shall be in daunger of a coūcell. But who soeuer sayeth thou foole, shalbe in daunger of hel fyre, Therfore when thou offeryste thy gyfte at the Aulter, and there remembres that thy brother hathe oughte agaynst ỹ, leue there thyne offerynge before the Aulter, & go thy way fyrste and be reconcyled to thy brother, and then come and offre thy gyfte.

¶ The Pystle on the. vii. sonday after Trinite sonday. The vi. cha. to the Romaynes. D.

BRethren J wyl speke grosely because of the infyrmyte of your flesche, as ye haue gyuen your membres seruantes to vnclennes and iniquitie, from iniquite vnto iniquitie, euen so nowe gyue your membres seruauntes vnto ryghte wysenes, that ye may be sanctifyed, for when ye were the seruauntes of synne, ye were nat vnder ryghtwysenes. What fruite had ye than in two thynges, wherof ye are nowe ashamed, for the ende of two thynges is death. But nowe are ye delyuered from synne, & made the seruauntes of God, & haue your fruyte that ye shulde be sāctifyed, and the ende euerlastynge lyfe, for the rewarde of synne is death, but eternal lyfe is the gyfte of God thorowe Jesus Chryste our Lorde.

¶ The Gospel on the. vii. sondaye after Trinite sonday the. viii. chapiter of Marke. A.

When

WHen there was verye greate companye with Jesus, & they had nothynge to eat, Jesus called his disciples to hym, and sayde vnto them. I haue compassyon on this people bycause they haue bene nowe with me thre dayes, and haue nothynge to eate, and if I shulde send them away fasting to their own houses, they shuld faynt by the way, for diuers of them came from farre. And his dysciples answered hym, where shulde a man haue breade here in the Wyldernes to satysfye these. And he asked them howe many Loues haue ye? They sayde, seuē. And he commaunded the people to syt downe on the ground, and he toke the seuen loues, gaue thankes, brake, and gaue vnto his dyscyples to sette before them, & they did set them before the people and they had a fewe small fysshes and he blessed them and commaunded them also to be set before them, and they dyd eate and were suffysed, & they toke vp of the broken meate ỹ was left, vii. baskettes full, & they that dyd eate, were in nom in Englyshe. Fo. xxxbii. bre aboute foure thousande and he sente them awaye.

⚜ The Pystle on ỹ. viii. sōday after Trinite sonday the. viii. chapiter. to the Romains. C.

BRethren we are nowe detters, nat to the flesshe, to lyue after the flesshe, for yf ye lyue after the flesshe ye muste dye, but if ye mortify the dedes of the bodye through helpe of the spirite, ye shall lyue, for as many as are led by the spyryte of god, they are the sonnes of God, for ye haue nat receyued the spirite of bondage to feare any more, but ye haue receyued ỹ spirite of adopcion wherby we crye Abba father. The same spirite certyfyeth our spirite that we are the sonnes of god. If we be sōnes, we are also the heyres, ỹ heyres I meane of God, and heyres annexed and togyther with Christe.

C The Golspel on the. viii. sōdaye after Trinite sondaye the viii. chapiter of Mathewe. C.

IEsus sayde vnto his dyscyples, Beware of false prophetes whiche come to you in shepes clothynge, but inwardely they are rauenynge wolues

ye shall knowe them by theyr fruytes. Do men gather grapes of thornes, or kygg's of breers, euen so euery good tre bringeth forth good fruyte, but a corrupt tre bryngethe forthe euyll fruyte, a good tre can nat bryng forth bad fruyte, nor yet a bad tre can bryng forth good fruyte euery tre that bryngeth nat forthe good fruyte, shalbe hewen downe and cast into the fyre, wherfore by theyr fruytes ye shall knowe them. Nat all they that saye vnto me. Mayster, mayster, shall entre into the kyngdome of heuen, but he that doth my fathers wyl whiche is in heauen he shall entre into the kyngdome of heauen.

¶ The Pystle on the .ix. Sōday after Trinite sonday, the fyrste Pystle to the Corinthyans and the .x. Chapiter. B.

BRethren we may nat luste after euyl thyng's as they lusted. Neyther be ye worshippers of Idolles as were some of them accordyng as it is wryten. The people sat downe to eate and drynke and rose vp a gayne to play. Neyther let vs cōmyt fornicacyon as some of them cōmitted fornycacyon, & were destroyed i one day .xxiii. thousād. Neyther let vs tēpte Christe, as some of them tēpted, and were destroyed of serpentes. Neyther murmure ye as some of them murmured, and were destroyed of the destroyer. All these thynges happened vnto them for ensāples and were wrytten to put vs in remembraunce, whom the endes of the worlde are come vpon. Wherfore let hi that thinketh he standeth, take hede lest he fal. There hath none other tēptacyon taken you, but such as foloweth the nature of man but God is faythfull, whiche shall not suffre you to be temted aboue your strengthe but shal in the middes of ỹ temptacion make away to escape out.

¶ The Gospel on the .ix. sonday after Trinite sondaye the xvi. Chap. of Luke. A.

IEsus put forthe a symplytude vnto his disciples sayenge. There was a certayne ryche man whiche had a bayly that was accused vnto hym, ỹ he had wasted his goodes, and he called hym, and sayde vnto hym. Howe is it that I here this

this of the? Gyue accomptes of thy baylyshyppe, for thou mayst be no longer bayly. The bayly sayde within hym selfe what shall I do? for my mayster wyll take awaye from me the baylyshyp. I can nat dygge, and to beg, I am ashamed I wote what I wyll do, that when I am put out of the baylyshyp, they may receyue me into theyr houses. Then called he all his maysters detters and sayde vnto the fyrste howe muche owest ỹ vnto my mayster, and he sayde an hondreth tonnes of oyle, and he sayde to hym, take thy byl, & syt downe quyckly & write.l. Then sayde he to another, what oweste ỹ? and he sayde an hondreth quarters of wheate: he sayde vnto hym, take thy byll and wryte foure score, and the lorde commended the vniust bayly, because he had done wysely, for the chyldren of this world are in theyr kynd wyser thẽ ỹ chyldrẽ of lyght. And I saye vnto you, make your frẽdes of the wycked Mãmon, that when ye shal depart, they may receyue you ito euerlastig habytaciõs.

¶ The Pystle on the.r. Sonday after Trinite sondaye the fyrst Pystle to the Corynthyans the.xii. Chapiter. A.

BRethren ye knowe that ye were gentyles, and went your wayes vnto domme I doles, euẽ as you were led. Wher fore I declare vnto you, that no man spekyng in the spirite of God, defyethe Jesus. Also no man can say that Jesus is the lorde, but by the holy ghost There are dyuersytyes of gyftes verely, yet but one spyryte, & there are dyfferences of administracions, and yet but one Lorde. And there are dyuers maners of operacyons, and yet but one God, whiche worketh all thyngs ỹ are wrought in all creatures. The gyftes of the spiryte are giuen to euery man to profyte the congregacyon. To one is gyuen thorowe the spirite, ỹ vtteraunce of wysdome, to another is gyuen the vtteraunce of knowledge, by the same spiryte to a nother is gyuen Faythe, by the same spyryte, to another the gyftes of healynge, by the same spirite, to another power

to do myracles, to another pro phesye, to another iudgemente of spirites, to another the interpretacyon of tonges. And these all worketh euen the selfe same spirite, deuydynge to euery man seuerall giftes, euen as he wyll.

¶ The Gospel on ỳ. x. sonday after Trinitie sondaye the xix. chapiter of Luke. F.

WHē Jesus came nye vnto Jerusalem, he beheldē the cytie, & wept on it sayeng, if thou haddest knowen those thinges whiche belonge vnto thy peace, euen at this tyme, but nowe are they hyd from thyne eyes, for the dayes shall come vpon the that the enemies shall caste a banke about the, and cōpasse the rounde, & kepe the in on euery syde, and make the euen with the groūde with thy chyldren whiche are in the, & they shall nat leaue in the one stone vpon another, because thou knewest nat the tyme of thy visytacyon, and he wente into the temple, and began to caste out them that solde therin, and them that bought, sayeng vnto thē. It is wrytten my house is the house of prayer, but ye haue made it a dē of theues, & he taught dayly in the temple.

¶ The Pystle on the. xi. sonday after Trinitie sondaye, the fyrste Pystle to the Corynthyans the. xv. Chapiter. A.

BRethren as pertaynynge to the Gospell whiche I preached vnto you, whiche ye haue also accepted, and in the whiche ye contynue, by which also ye are saued. I do you to wytte after what maner I preached vnto you yf ye kepe it, excepte ye haue beleued in vayne, for fyrst of al I delyuered vnto you that which I receyued, howe that Chryst dyed for our synnes, agreyng to the scryptures, and that he was buryed, that he arose agayne the thyrde day, accordynge to the scriptur, and that he was sene of Cayphas, then of ỳ. xii. After that he was sene of mo then fyue hūdreth brethren at ones of whiche many remayne vnto this daye, and many are fallen a slepe, after that appered he to James, then to al the Appostles, and laste of all he

was

was sene of me, as of one that was borne out of due tyme, for I am the leaste of all the Apostles, whiche am nat worthy to be called an Appostle, because I persecuted the congregacyō of god, but by the grace of God, I am that I am, and his grace whiche is in me was nat in vayne.

¶ The Golspel on the leuenth Sondaye after Trinite sonday. The.xviii. chapiter of Luke. A.

IEsus put forthe this symylytude, vnto certayne whiche trusted in them selues that they were perfecte, and dyspysed other. Two men wente vp into the Temple to praye, the one a Pharyse, and the other a Publycane. The Pharyse stode and prayed thus with hym selfe, God I thanke the that I am nat as other menne are, extorcioners vniust, adulterers, or as this Publycane. I faste twyse in the weke, I gyue the tythe of al that I possesse. And the Publycan stode a farre of, and wolde nat lyfte vp his eyes to heuen but smote his breste sayenge. God be mercyfull to me synner. I tell you this man departed home to his house iustyfyed more then the other, for euery man that exalteth hym selfe shalbe brought lowe, & he that humbleth hym selfe, shalbe exalted

¶ The.Pystle on the.xii.sondaye after Trinytie Sonday, the.ii.Pystle to the Corinthyans. The thyrde Chapiter. A.

BRethren suche truste haue we thorowe Christ to god warde, nat that we are sufficyente of oure selues to thynke any thynge as it were of oure selues, but our ablenes commeth of god, which hath made vs able to mynyster the newe Testamente, nat of the letter, but of the spirite, for the letter kylleth, but the spirite gyuethe lyfe, if the ministracion of deth thorowe the letters fygured in stones was glorious, so that ỹ chyldren of Israell coulde nat beholde the face of Moises for the glory of his countenaunce whiche glorye neuertheles is done awaye, why shall nat the ministracion of the spirite be much more glorious, for if the

ministrynge of condempnacyon be gloryous, muche more dothe ẏ ministracyon of ryght wysenes excede in glorye.

¶ The Gospell on the.xii. son day after Trinite sondaye The .vii. Chapiter of Marke.D.

IEsus departed from the costes of Tyre, and came by Sydon vnto the see of Galyle thorowe the myddest of the costes of tenne Cytyes, and they brought vnto hym one ẏ was deafe and dome, & prayed hym to lay his hande vpon hym, & he toke him a syde frō the people and put his fyngers in his eares, and dyd spyt & touched his tonge, and loked vp to heuen and sighed, and sayd vnto hym, Ephara, that is to say he opened, and strayte waye his eares were opened, and the strynge of his tonge was loosed, and he spake playne, and he cōmaunded them that they shulde tel no man but the more he forbad them, in so muche the more a greate deale they publyshed, sayenge. He hathe done al thynges wel, and hath made bothe the deafe to heare, and the dome to speake,

¶ The.Pystle on the.xiii.sodaye after Trinite Sondaye The thyrde Chapiter to the Galathy ans,C.

BRethren to Abraham and his sede were the promyses made, he sayeth nat, in the sedes as in manye, but in thy sede as in one which is Chryst This I saye, that the lawe whyche began afterwardes, beyonde.iiii.hondreth and.xxx yeres doth nat disanul, the Testamente that was confyrmed afore of god vnto Christward to make the promyse of none effecte, for yf the inherytaunce come of the lawe, it cometh nat of promyse but god gaue it to Abraham by promyse, wherfore then serueth the lawe, the lawe was added because of transgression (tyl the sede came to whiche the promyse was made) and it was ordeyned by angels in the hande of a mediator. A Mediator is nat a mediator of one, but God is one, is the lawe then agaynste the promyse of God? God forbyd howbeit if there had bē a lawe

gyuen

gyuen, whiche coulde haue gyuen lyke, then no doute ryght wysenes shulde haue come by the lawe, but the scripture concludeth all thynges vnder sin that the promys by ȳ fayth of Jesus Christ shulde be gyuen vnto them that beleue.

¶ The Gospell on the .xiii. sō day after Trinite sonday

The .x. Chapiter of Luke. D.

IEsus sayde vnto his disciples, happye are the eyes whiche se that ye se. For I tell you that many prophetes and Kynges haue desyred to see those thynges whiche ye se, and haue nat sene them, & to heare those thynges whiche ye heare and haue nat herde them, and beholde a certayne lawer stode vp, and tempted hym sayenge Mayster what shall I do to inherite eternal lyfe? He sayde vnto hym, what is writen in the lawe? howe redest thou? & he answered and sayde. Loue thy lorde god with all thy herte and with all thy soule, & with all thy strength, and with all thy mynd, and thy neightbour as thy selfe. And he sayde vnto hym, thou hast answered ryght this do and thou shalt lyue, he wyllynge to iustifye him selfe sayde vnto Jesus who is then my neyghboure. Jesus answered and sayde. A certayne man descended from Jerusalem into Jerico, and fel into the handes of theues, whiche robbed hym of his rayment, and wounded hym, and departed leauynge him halfe deade, and by chaunce there came a certayne preest that same way, and whē he sawe him he passed by, and lykewyse a Leuyte, when he was come nye to the place, went and loked on hym, & passed by. Then a certayne Samaritane as he iorneyed came nye vnto him, & when he sawe him, had cōpassyon on hym, & went to him & bounde vp his woundes, and powred in oyle and wyne, and put hym on his owne beast, and brought hym to a comon Inne, and made prouysion for hym, and on the morowe whē he departed, he toke out .ii. pens, and gaue them to the hoste, and sayde vnto hym take cure of hym, and what so euer thou spendest more, when I come

I come agayne, I wyl recompẽce the. Which nowe of these thre, thynkest thou was neygh boure vnto hym that fell into the theues hãdes. And he saide he that shewed mercy on hym. Then sayde Jesus vnto hym go and do thou lykewyse.

¶ The Pystle on the, xiiii. sõdaye after Trinite Sondaye.

The. v. chapiter to the Galathians. C.

BRethren walke in the spiryte & fulfyl nat the lust of the flesshe, for the flesshe lustethe contrarye to the spyryte and the spirite contrary to the flesshe. These are contrary one to the other, so that ye can nat do that whiche ye wolde, but and yf ye be ledde of the spirite then are ye nat vnder the lawe The dedes of the flesshe are manifest, whiche are these, aduoutry, fornycacyon, vnclennes, wantonnes, ydolatrye, wichcrafte, hatred, varyaunce, zele wrath, stryfe, sedicion, sectes, enuyeng, murther, dronkẽnes, glotony, and suche lyke, of the whiche I tell you before, as I haue tolde you in tyme paste, ỹ they whiche cõmyt such thyngs shall nat inherite the kingdome of god. But the fruite of ỹ spirite is, loue, ioye, peace, longe sufferyng, gentylnes, goodnes faythfulnes, mekenes, temperancy. Agaynste suche there is no lawe. They that are Chrystes, haue crucyfyed the flesshe with the appetytes and lustes.

¶ The Gospel on ỹ. xiiii. sõdaye after Trinite sondaye the xvi. Cha. of Luke. A.

AS Jesus went to Jerusalem he passed thorowe Samaria and Galile, and as he entred into a certaine towne or castell, there mette hym ten men that were Lepers whiche stode a far of, & put forth theyr voyces and said. Jesu maister haue mercy on vs. When he sawe thẽ, he sayd vnto thẽ, go & shewe your selues to ỹ prestes and it chaunsed as they wente they were clensed, and one of them, whẽ he sawe that he was clensed, turned backe agayne and with a loude voyce prayssed god, and fell downe on his face, at his fete and gaue hym thankes, and the same was a Samaritane. And Jesus answered & sayde, are there nat tẽ

clensed

but where are those.ix. There are nat founde that returned a gaine, to giue god prayse saue onely this straūger, & he sayde vnto hym: aryse & go thy way thy fayth hath made the hole.

¶ The Pystle on the.xv. Sō day after Trinite sōday. The v. Cha. to the Gala. D.

BRethren yf we lyue in the spirite, let vs walke in the spirite, let vs nat be vaine glorious prouokynge one another, & enuyenge one another. Brethren yf any man be fallen by chaunce into any faute, ye whiche are spirituall helpe to amende hym, in spirite of mekenes, consyderynge thy selfe, lest thou also be tempted, bere ye one anothers burthen, & so fulfyll the lawe of Christe, yf any mā seme to hym selfe that he is somwhat, when in dede he is nothyng, the same deceyueth hym selfe in his ymaginacyon, let euery man proue his owne worke, and then shall he haue reioysynge in his owne selfe, and nat in another, for euery mā shall beare his owne burthē, let hym that is taught in the worde mynyster vnto hym that teachethe hym in all good thynges, be nat deceiued god is nat mocked, for what soeuer man soweth, that shall he repe. He that soweth in his flesshe shall of the flesshe repe corrupcyō, but he that soweth in the spirite, shall of the spyryte repe lyfe euerlastyng. Let vs nat be wery of well doynge for when the tyme is come we shall repe withoute werynes. Whyle we haue therfore tyme let vs do good vnto all men, & specyally vnto them, whiche are of the housholde of fayth.

¶ The Gospel on the.xv. sonday after Trinite sonday, the vi. chap. of Mathewe C.

IEsus sayde vnto his dysciples that no man can serue two maysters, for eyther he shall hate the one and loue the other, or els he shall lene to the one, and despyse the other, ye can not serue God and Mammon. Therfore I saye vnto you, be nat carefull for your lyfe, what ye shall eate, nor what ye shall drynke, nor yet for youre bodye, what ye shall put on, is nat ȳ lyfe more worth then meate, & the bodye

moze of value then raymente: beholde the foules of the ayze foz they sowe nat, neyther repe noz yet cary into the barnes & yet your heuenly father fedeth them, are ye nat muche better thē they: which of you though he toke thought therfoze, could put one cubit vnto his stature and why care ye then foz raymente: Consydze the lylyes of the felde, Howe they growe. They labour nat neyther spin and yet foz all that I saye vnto you, that euen Salomon in all his roaltye was nat arayed lyke vnto one of these. Wherfoze yf god so clothed ỹ grasse, whiche is to day in the felde, & to mozowe shalbe cast into the furnesse, shall he nat muche moze do the same vnto you. O ye of lytell faythe: Therfoze take no thought saieng. What shall we eate oz what shall we dzynke, oz wherwith shall we be clothed, after all these thynges seke the gentyls, foz your heuenly father knowethe that ye haue nede of all these thynges, but rather seke ye fyrste the kyngdome of heauen and the ryghtwysenes therof, and all these thynges shall be mynystred vnto you.

¶ The Pystle on the .xvi. sōday after Trinite sondaye, the iii. chap. to the Epheſi. B.

Saynt Paule wzote vnto ỹ Ephesians sayenge. I desire you ỹ ye faint nat because of my trybulacyons foz your sakes, whiche is your prayse, foz this cause I bowe my knees vnto the father of our lozde Jesus Chzist, whiche is father ouer al that is called father in heuen & in earth, that he wold graunte you accozdynge to the ryches of hȝ glozy, that ye may be strengthed with myght by his spirite in the inner manne, that Chzyst may dwell in your hertes by fayth, that he beyng roted and grounded in loue, myght be able to compzehende with all sayntes, what is that bzedeth and length, deepthe, and heygth, & to knowe what is the loue of Chzyste, whiche loue passeth knoweledge that ye myght be fulfylled with all maner of fulnes whiche commeth of god, vnto hym that is able to do excedynge habundaunly aboue all that we are

or thynke, accordynge to the power that worketh in vs, be prayse in the congregacyons, by Jesus Christe, thorowe out all generacyons from tyme to tyme. Amen.

☞ The Gospel on the.xvi.sõday after Trinite sõday. The vii. Chap. of Luke. B.

IEsus wente into a cyte called Naim, and many of his disciples wente with hym and much people, whē he came nye vnto the gate at the cytie, beholde there was a deade man caryed out whiche was the onely son of his mother and she was a wydowe, and much people of the cyte was with her, & when Jesus sawe her he had compassyon on her, and sayde vnto her wepe nat and he went and touched the coffyn, and they that bare hym stode styll, and he sayd ponge man, I say vnto the aryse, and the deade sat vp and began to speake, & he deliuered him to his mother and there came a feare in them all, and they glorysyed God sayenge, a greate Prophete is risen amonge vs & god hathe his vysyted people.

¶ The Pystle on ỳ. xvii. Sõday after Trinite sonday. The. iiii. Chapi. to the Ephesyans. A.

BRethren I whiche am in bõdes for the lordes sake exhorte you that ye walke worthy of the vocacyon wherwith ye are called in all humblenes of mynde, and mekenes, and longe sufferynge, forbearyng one another, thorowe loue, and that ye be diligent to kepe the vnite of the spirite, in the bonde of peace, beynge one body, and one spirite, euen as ye are called in one hope of your callyng. Let there be but one lord one fayth, one baptyme, one god and father of all, which is aboue all, thorowe all. And in you all, whiche is blessed in the wordes of wordes. Amen.

¶ The Gospel on ỳ. xvii. Sõ day after Trinite sõday. The xiiii. chapiter of Luke. A.

WHen Jesus wente into the house of one of the cheife Pharises to eate breade on the Saboth day, and they watched hi, and beholde there was a man before hym which had the dropsie, and Jesus an

swered & spake vnto the lawyers, and Pharyses sayeng, is it lawful to heale on ỹ Saboth day and they helde theyr peace, and he toke hym & healed hym, and let him go, & answered them sayenge. Whiche of you shal haue an Asse or an oxe fallen into a pyt, and wyl nat strayte way pull hym out on the Saboth day? and they coulde nat answere hi agayne to that. He put forth a symilitude to the gestes whē he marked howe they preased to ỹ hyest roumes, & sayde vnto thē when ỹ arte bydden to a weddyng of any mā syt not downe in the hyest roume, lest a more honourable man then thou be bydden of hym, and he ỹ bad both hym and the, come & saye to the: gyue this man roume & thou thē begyn with shame to take the lowest roume, but rather whē thou art bydden, go and syt in the lowest roume, ỹ when he that bad the cōmeth, he maye saye vnto the: frende syt vp hyer. Then shalte thou haue worshyp, in the presence of them that syt at meate with the, for who soeuer exalteth hi selfe, shall be brought lowe, and he that hūbleth hym selfe shalbe exalted.

¶ The Pystle on the.xviii. Sonday after Trinite sōday the.j. Pystle to the Corynthyans, & the fyrst Cha.A.

BRethren I thāke my God alwayes in your behalfe for the grace of god whiche is gyuen you by Jesus Chryste, that in al thynges ye are made ryche by hym, in all lernyng & in all knowledge euē as ỹ Testimony of Jesv Christ was cōfyrmed in you, so ỹ ye are behynd in no gyft, and wayte for the apervnge of our lorde Jesv Christ whiche shall strength you vnto the ende that ye may be blameleſſe in the day of our Lorde Jesus Chryste.

¶ The Golspel on ỹ.xviii.sō day after Trinite sondaye the xxi. Cha. of Mathewe. D.

THe Phariſes wente vnto Jesus, and one of them whiche was a doctoure of the lawe, asked hym a questyon, temptynge hym and sayenge. Mayster whiche is the greate commaundemente in the lawe, Jesus

Jesus sayde vnto him ỹ shalte loue thy lorde God w̄ al thyne herte, with all thy soule and w̄ all thy mynde, this is the fyrst and the gretest cōmaundement & there is an other lyke vnto thȝ. Thou shalt loue thy neighbour as thy selfe. In these two cōmaundementes hange al the lawe & the prophetes. Whyle the Pharyses were gathered togyther Jesus asked thē sayeng. What thinke ye of Christ whose son is he, they sayde. vnto hym, the sōne of Dauyd He sayd vnto them. Howe thē doth Dauid in spirite cal hym lorde sayenge. The lorde sayde to my lorde, syt on my ryghte hande, tyl I make thyne enemyes thy fote stole, yf Dauyd called hym Lorde, howe is he then his sōne? & none of them coulde answere hym agayne one worde, Neyther durst any man from that day forth aske hym any mo questions.

℣ The Pystle on the.xix.son day after Trinite sonday the iiii.cha.to the Epheſi.E.

BRethren be ye renued in ỹ spirite of your myndes and put on the newe mā which after the ymage of god is shaped in ryghtwysnes, & true holynes. Wherfore put away lyenge, and speake euery man truethe vnto his neyghboure, for as muche as ye ar mēbers one of another, be angry, but synne nat, let nat the sonne go downe vpon your wrathe, giue no place vnto the backebyter let hī that stele, stele no more but let him rather laboure w̄ his handes some good thynge that he may haue to gyue vnto hym that nedeth.

☞ The Gospel on the.xix. son day after Trinite sondaye the xix. Cpap. of Mathewe. A.

JEsus entred into the shyp and passed ouer and came into his owne Cytye, and beholde they brought vnto hym a man sycke of the palsye, lyeng in his bed, & when Jesus sawe theyr fayth, he sayde to ỹ sycke of the palley, sonne be of good chere, thy synnes are forgyuen the, & beholde certayne of the scrybes sayde in them selues, he blasphemeth, and whē Jesus sawe theyr thoughtȝ he sayde wherfore thynke you euyl in your hertes? whether is

easyer to say, thy sinnes are for gyuen the, or to saye aryse and walke? That he maye knowe, that the son of mā hath power to forgyne sines in earth, then sayde he vnto the sycke of the palsey aryse, take vp thy bed, and go home to thy house. And he arose and departed to his house and whē the people sawe it they meruayled & glorified god, whiche had gyuen suche power to men.

❧ The Pystle on the .xx. sōday after Trinite sonday. The .v. cha. to the Ephesyans. D.

BRethren take hede that ye walke cyrcumspectly, nat as foles, but as wyse, redemig the tyme, for ỹ dayes are euyll, wherefore be ye not vnwyse, but vnderstāde what ỹ wyl of the lorde is, and be nat dronke with wyne, wherin is excesse, but be fulfilled with the spirite spekynge vnto your selues in Psalmes and Hymmes, and spyrytuall songes, syngynge & makynge melody to the lorde in your hertes, gyuyng thankes alwayes, for al thynges in the name of our Lorde Jesus Christe to god the father, submyttyng your selues one to another in the feare of god.

¶ The gospel on the .xx. Sōday after Trinite sōday. The xxii. chap, of Mathewe, A.

IEsus sayde vnto his disciples. The kyngdome of heuen is lyke vnto a certayne kynge, whiche maryed his son and sent forthe his seruauntes to call them that were byd to the weddynge, and they wolde nat come. Agayne he sent forth other seruauntes, sayenge, tell them whiche are bydden, beholde I haue prepared my dyner, myne oxen and my fatlinges are kylled, and al thinges are redy, come vnto the Mariage. They made lyght of it and went theyr wayes: one to hys ferme place, another about his marchaundyse, the remenaunte toke his seruauntes & increated them vngoodly and slewe thē, when the kyng herde that: he was wroth, and sente forth his warriers & destroyed those murtherers & brente vp their cyte, thē said he to his seruaūtes, the weddyng was prepared: but they whiche were byddē therto were nat worthy

Go ye therfore out into ỹ hyghe wayes, & as many as ye fynde byd them to the maryage. the seruauntes wente out into the hygh wayes, and gathered to gyther as many as they could finde, both good and bad, and the weddynge was furnysshed with gestes. The kynge came in to visite his gestes and spyed there a mā whiche had not on a weddyng garment, and sayd vnto hym: frende howe camyst thou in hyther, & haste not on a weddynge garment? and he was euen specheles. Thē sayde the kyng to his ministers: take and bynd hym hande and fote and cast hym into vtter darknes. there shalbe weppynge, and gnashing of teth, for many are called and fewe be chosen.

℄ The Pystle on the.xxi. Sō day after Trinite sondaye the vi. Chapter to the Ephesyans. B.

My brethren be stronge in the lorde, and in the power of his myght, put on the armour of God, that ye maye stande stedfaste agaynste the craftye assautes of the deuyll, for we wrestle nat agaīst flesshe and blode, but agaynst rule, agaynst power, agaynst worldly rulers of ỹ darknes of this worlde, agaynste spyrytuall wyckednes, for heuenly thinges. For this cause take vnto you the armoure of God, that ye may be able to resyste in the euyl day & to stande perfecte in all thynges. Stande therfore and your loynes gyrde aboute with veryte, haupnge on the brest plate of ryghtwysenes & shodde with showes prepared by the gospel of peace, aboue al take to you ỹ shylde of fayth, wherwith ye may quēche al ỹ fyre dartes of the wycked, and take the helmet of saluacyon, & the swerde of the spirite, whiche is the worde of god.

℄ The Gospel on the.xxi. Sō daye after Trinite Sondaye The.iiii. Chapiter of Johan. B.

There was a certayne ruler, whose son was sycke at Capernaum, as he herde that Jesus was come oute of Jewry into Galyle, he wente vnto hym, and besought hym that he wolde descende, & heale le hys son, for he was euen redy to

dy to dye. Then sayde Jesus vnto hym, excepte ye se sygnes and wounders, ye beleue nat, the ruler sayde vnto hym: syr come away or euer ỹ my chylde dye. Jesus sayde vnto him go thy waye thy sonne lyueth, and the man beleued the wordes that Jesus hadde spoken vnto hym, and went his waye and anone as he wente on his way, his seruauntes met him and tolde hym, sayenge. Thy sonne liueth, then enquired he of them the houre when he beganne to amende, and they sayde vnto hym: yesterdaye ỹ seuenth houre, the feuer lefte hym, and the father knew that it was that same houre, when Jesus sayde vnto hym, thy sonne lyuethe, and he beleued and all his housholde.

¶ The Pystle on the .xxii. sõday after Trinite sonday, the j. cha. to the Phylyppians. A.

BRethren we truste in oure Lorde Jesus Chryste, that he which began a good worke in you shall perfourme it vntyll the day of Jesus Chryste as it be commeth me so to iudge of you all, because I haue you in my herte, and haue you also euery one companions of grace with me in my bondes as I defende, and stablysshe the Gospell. God beareth me recorde howe greatly I longe after you all trõ the very herte rote in Jesus Christ and this I pray that our loue maye encreace more and more in knowledge, and in all fealyng, that ye myght accepte thyng⁹ most excellẽt that ye myght be pure and suche as shulde hurte no mannes conscyence, vntyl the day of Chryste fylled with the fruytes of ryghtwysnes, whyche fruytes came by Jesus Chryste vnto the glorye and laude of God.

¶ The Gospel on the .xxii. sõday after Trinite sonday, the xviii. Cha. of Mathewe. C.

JEsus put forthe a symylytude vnto his Dyscyples sayenge. The kyngdome of heauen is lykened vnto a certayne kynge whyche wolde take accomptes of his seruaũtes and when he hadde begon to reken one was brought vnto hym whiche oughte hym. x. thousande Talentes, but whẽ

he

he had nought to pay the lorde commaunded hym to be solde and his wyfe and his chyldren and all that he had and payement to be made. The seruaũt fel downe & besought him sayenge: Syr gyue me respyt, and I wyl paye the it euerye whyt, then had the lorde pytie on the seruaunte, and losed him and forgaue him the det. The same seruaũt went out & founde one of his felowes whiche oughte him an hondreth pens, & layde handes on hym, and toke hym by the throte sayenge. Pay me that thou owest, & his felowe fell downe and besought hym sayenge. Haue pacyence with me, and I wyll pay the all, and he wolde nat, but went & caste hym into pryson, tyl he shulde paye the det. When his other felowes sawe what was done they were very sory, and came and tolde to theyr lorde al that had happened. Then his lorde called hym, and sayd vnto him O euyll seruaunte I forgaue the all the dette, because thou prayedst me, was it nat mete also, that thou shuldeste haue had compassion on thy felowe euen as I had pytye on the: & his lorde was wroth and delyuered hym to the Jalers, tyll he shulde pay all that was due vnto hym. So lykewyse shall my heuẽly father do vnto you If ye wyll nat forgyue with al youre hertes, eche one to his brother theyr trespasses.

☞ The Pystle on the.xxiii. sõday after Trinite sonday ỹ iii. Chap. to the Phylyppyans. C.

BRethren folowe ye me, & loke on them whiche walke euen, so as ye haue vs for an ensample, for many walke (of whom I haue tolde you often, and nowe tel you weping) that they are the ennemyes of the crosse of Christ whose ende is dampnacyon, whose god is theyr belye, and whose glorye is to theyr shame, whiche are worldly mynded, but our conuersacyon is in Heauen, from whense we loke, for the sauyour euẽ the lorde Jesus Christ whiche shall chaunge into another fashyon oure vyle bodyes that they may be fassioned lyke vnto his glorious bodye accordynge to the workynge

whereby he is able to subdue all thynges vnto hym selfe, in Jesus Christ our lorde.

¶ The Gospell on the .xxiii. sondaye after Trinite sondaye the,xxii. Chapiter of Mathewe.B.

THe Pharyses wente and toke counsell, howe they myght tangle Chryste Jesus in his wordes, and sente vnto hym theyr dyscyples with Herodes seruauntes sayenge. Mayster, we knowe that thou art true, and that thou techeste the way of god trulye, neyther careste for any man, for thou consyderest nat mennes estate tel vs therfore howe thynkeste thou: Is it lauful to gyue tribute vnto Cesar or nat: Jesus perceyued theyr wylines, and sayde. Why tempte ye me ye Ipocrytes: Let me se the tribute Money, and they toke hym a Penny, and he sayde vnto them: whose is this Image and superscrypcyon: They sayde vnto hym Cesars then sayde he vnto thē. Gyue therfore to Cesar that whiche is Cesars, and gyue vnto god that whiche is goddes.

in Englyshe

¶ The Pystle on the.xxiiii. sō day after Trinite sondaye the fyrst Chapiter to the Collossyans.B.

BRethrē we cease nat prayenge for you, & desyrynge that ye myght be fulfylled w̄ the knowledge of his wyll in al wysdome and spirituall vnderstandynge, that ye myght walke worthy of the lorde in al thyngs that please: beyng frutful in al good workes and encreasyng in the knowledge of God, strengthed w̄ all myght, thorowe his gloryous power vnto all pacyence, and longe sufferynge, with ioyfulnes in Jesus Chryste our Lorde.

¶ The Gospell on the,xxiiii. Sonday after Trinite Sondaye. The.ix. Chap. of Mathewe.C.

WHyles Jesus spake vnto the people beholde there came a certayne ruler, & worshypped him sayeng, my doughter is euen nowe deceased but come & lay thy hand on her, & she shal lyue, and Jesus arose & folowed hym with his disciples, and beholde a woman whyche was diseased

dyseased with an issue of blode twelue yeres came behynde hym, and touched the heme of his vesture, and she sayd in her selfe. If I may touche but euē hȳ vesture onely, I shalbe safe Jesus turned hym about, and behelde her sayenge, doughter be of good comforte, thy fayth hath made the safe, & she was made hole euē the same houre.

¶ The Pystle on ȳ nexte sonday before Aduent sondaye

Jeremias. xxxiii.

BRethren beholde the dayes wyl come sayth ȳ lorde ȳ I wyll stere vp vnto Dauyd a ryghtuouse braunche, and he shall raygne a kynge, and shal be wyse, & shall do equite and iustyce in the earth, and in his dayes Juda shalbe safe, & Israell shal dwel without feare, and this is the name that they shal cal hī the lorde our ryghteousnes, wherfore the dayes wyl come sayeth the lorde that they shal say no more, the lorde lyueth that brought the chyldren of Israel out of the lande of Egypt, but the lorde lyueth which delyuered, and brought the sede of the house of Israell out of the lande of the north, & frō al landes whether I thrust them, and they shall dwell in theyr owne lande sayethe the Lorde God almyghtye.

¶ The Golspell on the nexte sonday before Aduent sondaye

The. vi. Chapiter of Johan. A.

WHē Jesus lyfted vp his eyes and sawe a great cōpany come vnto him, & sayd vnto Phylip: Whense shall we bye breade ȳ these myght eate. This he said to proue hym, for he hym selfe knewe what he wolde do. Philyp aunswered hym, two hundreth peny worth of breade are nat sufficient for thē, that euery man haue a lytel. Thē sayd vnto hym one of his dysciples Andrewe Symon Peters brother. There is a chylde here, whiche hath fyue barly loues and two fysshes, but what is that amonge so manye? Jesus sayde make the people to sytte downe (there was muche haye in the place) and the men satte downe in nombre, about fyue thousand, Jesus toke ȳ bread and gaue thākes, and gaue to

his dyscyples, & his dyscyples to them that were set downe, and lykewyse of the fyshes, as muche as they wolde, when they had eaten ynoughe, he sayde vnto hȳ dyscyples, gather vppe the broken meate that remaineth, that no thynge is lost They gathered it togyther, & fylled twelue basketes with the broken meate, of the fyue barly loues, & two fyshes whyche brokē meate remayned vnto them that had eaten. Then those men, when they had sene the Myracle that Jesus dyd, sayde. This is of a trueth the same Prophete, whyche shall come into the worde.

¶ The Pystle on the dedycacyon day the. xxi. Chapiter of ỹ Reuelacyon of S. Johan. A.

IOhan sawe the holy Cytye newe Jerusalē come downe from god out of heuen prepared as a bryde, garnyshed for her husband, & I herd a greate voyce from the trone, sayenge, beholde the tabernacle of god is with men and he wyll dwell with them and they shalbe his people, & god hym selfe shalbe with them, and be theyr God, and god shall wype awaye all teares from theyr eyes, & there shalbe no more death, neyther sorowe, neyther crygē, neyther shall there be any more payne for the olde thynges are gone and he that sat vpon the seate sayde, beholde I wyll make all thynges newe.

¶ The Golspel on the Dedicacyon day. The. xix. Chapiter of Luke. A.

IEsus entred in, and wente thorowe Jerico, & beholde there was a mā named Zacheus, and he was a ruler amōge the Publycans and ryche also and he made meanes to se Jesus, what he shulde be, and he coulde nat for the preace, because he was of a lowe stature Wherfore he ran before, & ascended vp into a wylde fygge tre, to se hym, for he wold come that same way and when Jesus came to the place he loked vp and sawe hym, and said vnto hym, Zache, hastely come down, for to day I must abide at thy house, & quycly he came downe, and receyued hym toyfully and whē they sawe that, they

they al grutched sayenge, he is gone in, to tary with a man that is a sinner: Zache stode forth and sayd vnto the lorde Beholde lorde, the halfe of my goodes I giue to the pore, and if I haue done any man wrõg I wyll restore hym foure folde Jesus sayde vnto hym, this day is healthe come vnto this house, for as muche as this same house is become the childe of Abraham, for the sonne of man is come to seke and to saue that whiche was loste.

¶ Here endethe the Pystles and Golspels of the Sondayes.

¶ Here begynnethe the Pystles. and Golspels/of the Sayntes.

¶ The Pystle on saynte Andrewes daye. The x.cha. to the Romans. C.

in Englysshe. Fo.xlviii

Brethren the beleke of the herte iustifieth, and to knowe ledge w̃ the mouth maketh a mã safe For the scripture sayethe, who soeuer beleueth on hym, shall nat be a shamed. There is no dyfference betwene the Jewe and the Gentyle. For one is lorde of all, whiche is ryche vnto all that call vnto hym. For whosoeuer shall call on the name of the lorde shall be safe Howe shall they call on hym: on whome they beleued nat: Howe shal they beleue on hym, of whom they haue nat herde: Howe shal they heare without a preecher, and howe shall they preache excepte they be sente: As it is writte howe beutefull are the fete of them, whiche bringe glad tydynges of peas And bringe gladde tydynges, of good thynges, but they haue not all obeyed to the Golspell, For Esayas sayeth, lorde who shal beleue our sayenges: So then fayth cõmeth by hearyng, and hearynge commeth by the word of god, But I aske, haue they nat herde: No doubte,

theyr sounde wente out into al landes and theyr wordes into the endes of the worlde.

¶ The Gospel on saynt Andrewes day. The fourthe Chapiter of Mathewe. C.

AS Jesus walked by the see of galyle, he sawe two brethren, Symon whiche was called Peter and Andrewe his brother castynge a net into the see (for they were fyshers) and he sayde vnto the, folowe me, & I wyll make you fyshers of men. And they straycht waye lefte theyr Nettes, & folowed hym. And he wente forth from thence, & sawe other two brethren, James the sone of Zebede, & John his brother in the shyp, with Zebede theyr father mendyng theyr nettes, & called them: & they without taryeng lefte the nettes, & theyr father and folowed hym.

¶ The Pystle on Saynt Nicolas day. Eccle. xliiii.

BEholde an excellent prest whiche in his dayes pleased god, and was founde righteous, and in tyme of wrathe made an atonemente: lyke to hym there is nat founde, that kept the lawe of the most hyest And he was in couenaūt with hym, and in his flesshe he wrote the couenaunte, and in tyme of temptacyō he was foūde fayth full. Therfore he made hym a couenaunte with an othe that nacyons shulde be blessed in his syght. and that he shuld be multyplyed as the duste of the erth, he knewe hym in his blissinges & gaue hym an inherritaunce & he kept hym thorowe his mercy, that he found grace in the eyes of god, An euerlastyng couenaunt dyd he make hym, and gaue hym the offyce of the hye preest, he made hym happy in glory, in fayth, and in softnes, he made hym holy and chose hym out of all flesshe.

¶ The Gospell on Saynte Nycolas daye, The. xxv. Chapter of Mathewe. B.

IEsus sayde vnto hys dysciples. A certaine man redi to take hys iorney to a straunge countre, called hys seruauntes to hym, and delyuered to them hys goodes, and vnto one he gaue. v. talentes, to another. ii. and

and to another one, to euery man after his abilite, & strayt waye departed. Then he that had receyued the.v. talentes, went and bestowed them, and wan other .v. lykewyse he that receyued.ii. gayned other two but he that receyued one, went and dygged a pyt in the earthe and hyd his maysters money: After a longe season, the lorde of those seruauntes came and rekened with them. Then came he that had receyued.v. talentes & brought other fyue sayenge. Mayster ỹ delyueredst vnto me fyue talentes, lo I haue gayned with them.v.mo, Then his mayster sayde vnto hym, wel good seruaunte and faythfull, thou hast ben faythfull in lytell, I wyll make the ruler ouer muche, Entre into thy maysters ioye, also he that receyued two talentes came & sayde, mayster, thou delyueredste vnto me.ii.talentes, lo I haue wõne two other with them, and his Mayster sayde vnto hym wel good seruaunte and faythful I wyll make the ruler ouer muche go into thy maysters ioye,

¶ The Pystle on the Conception of our Lady.

Eccle.xxiiii.

AS a vyne, so brought I forth a sauoure of swetenes & my floures are the fruyt of glory and ryches. I am the mother of beutyfull loue & of feare, and of greatnes, and of holy hope. In me is all grace of lyfe and truth, & in me is all hope of life & vertu. Come vnto me al that desyre me, & be fil led with the fruytes ỹ sprynge of me, for my spirite is swete thã hony or hony combe. The remẽbraunce of me is for euer and euer. They that eate me shall honger the more, & they that drynke me shal thurste the more he that harkeneth to me shal nat be a shamed, and he ỹ worketh by my counsell, shall nat sinne, and they that bryng into lyghte shall haue eternall lyfe.

¶ The Golspell on the Conceyon of our Lady the fyrste chap. of Mathewe. A.

THis is the boke of the generacyon of Jesus Chryst the sõne of Dauid, the sõne also of Abraham. Abraham begate

gate

gate Jsaac. Jsaac begate Jacob. Jacob begate Judas, & his bzethzen. Judas begate Phares, and Saram of Thamar. Phares begate Esron. Esrom begate Aram, Arã begate Aminadab. Aminadab begate Naasson. Naassõ begate Salmon. Salmõ begate Boos of Rahad. Boos begate Obed of Ruth. Obed begate Jesse. Jesse begate Dauid ỹ king Dauyd the kyng begate Salomon of her that was Uries wife. Salomon begate Roboaui. Roboam begate Abia. Abia begat Asa. Asa begat Josaphat. Josaphat begate Jozã. Jozam begate Ozias. Ozias begate Joatham. Joathã begate Achas. Achas begat Ezechias. Ezechias begate Manasses. Manasses begat Amõ Amon begate Josias. Josias begat Jechonias and his bzethzẽ, about the tyme they were caried away to Babylon, and after they were bzought to Babilõ, Jeconias begat Salathiel. Salathiel begat Zozababel. Zozababel begate Abiud. Abiud begat Eliachim. Eliachĩ begat Azoz. Azoz begat Sadoc. Sadoc begate Achim. Achim begate Eliud. Eliud begat Eleasar. Eleasar begate Mathã Mathã begate Jacob. Jacob begate Joseph the husbãde of Mary, of whom was bozne ỹ Jesꝰ, whiche is called Chzyste.

¶ The Pystle on saynt Thomas day the Apostle. The seconde chapiter to the Ephesians. D.

BRethzen nowe ye are no mozestraungers, and foreners but Cetezins with the Sayntes, & of the housholde of god, and are bylte vpon the foundacyon of the Apostles & Pzophetes, Jesus Chzyste beynge the heede cozner stone, in whom euerye buyldynge coupled togyther, growethe vnto an holy temple in the lozde in whom ye are bylte togyther & made an habytacyõ foz god in the spirite.

¶ The Golpel on. s. Thoms day the Apostle. The. xi chap. of Johñ. F.

THoms one of the twelue called Didimus was nat with thẽ when Jesꝰ came. The other disciples sayde vnto him we haue sene the lozde. And he

sayde

sayde vnto them: excepte I se in his hande the pynte of the nayles, & put my fynger in the holes of ỹ nayles, & thrust my hande into his syde, I wyl nat beleue, & after, viii. dayes agayne, the disciples were w̃in & Thom̃s was with them. Jesus came when the dores were shut, & stode in the myddes & sayde. Peace be w̃ you. Then saide he to Thom̃s, put in thy finger here and se my hãdes, & put forth thy hãde and thrust it into my syde, & be nat w̃out fayth but beleue. Thom̃s answered & sayde vnto hym, my lorde and my God. Jesus sayd vnto him. Thomas because ỹ haste sene me, therfore haste ỹ beleued. Happy ar they ỹ haue nat sene, & yet haue beleued.

¶ The Pystle on the Cõuersion of S. Paul. The. ix. Cha. of the Actes of the Apost. A.

SAul yet brething out threatenynges and slaughter agaynst the disciples of the lorde went vnto ỹ hye prest, & desyred of hym letters to Damascon, to the Synagoges ỹ yf he founde any of this waye whether they were mẽ or wemẽ, he myght bryng thẽ bounde vnto Jerusalẽ. As he wente on his iourney, it fortuned ỹ he drewe nye to damascon, & sodaynely there shyned rounde about hi a lyght frõ heuen, and he fel to the earth & herde a voyce sayenge to hi. Saul, Saul. why persecutest ỹ me? And he sayde what arte ỹ lorde. The Lorde sayd, I am Jesus whom ỹ persecutest, it shalbe herde for the to kycke against the pryncke, he both trẽblyng & astonyed sayd lorde what wylte ỹ haue me to do? And the lorde sayd vnto hi aryse & go into the cyte, and it shalbe tolde the what ỹ shalte do. The men whiche cõpanied with hym on his way, stode amased, for they herde a voyce, but sawe no man. Saul arose from the earth, & when he had opened his eyes he sawe no mã Then led they hi by the hande, & brought him into Damascõ & he was thre dayes without sight, & neyther eat nor dranke There was a certayne dyscyple at Damascon named Ananias: to him spake the lord in a viston, Ananias. And he sayde beholde, I am here lorde. And

the lorde sayde vnto hi aryse & go into ỹ strete, which is called strayte, & seke in the house of Judas, after one Saul of the cyte of Tharsy, for beholde he prayeth and hath sene in a vision a man named Ananias cõmynge in vnto hym, & puttyng his hãdes on hym ỹ he myght receyue his syghte. Ananias answered, lorde I haue herde by manye of this man, howe much hurt he hath done to thy sayntes at Jerusalẽ, & in this place he hathe auctorite of the hye prestes to bynde all that cal on thy name. The lord sayd vnto hi. Go thy wayes, for he is a chosen vessell vnto me to bere my name before ỹ gentils & kinges, & ỹ childrẽ of Israel for I wil shewe him how great thynges he must suffre for my names sake. Ananias wente his way, & entred into ỹ house & put his handes on hym, and sayd: brother Saule the lorde ỹ appered vnto the in the way as thou camest sente me vnto the, ỹ thou myghtest receyue thy syght and be fylled with the holy ghost. And immediately there fell frome his eyes as it had ben scales, and he receyued his syght, and arose & was baptysed, and receyued meate and was cõforted. Thẽ was Saul certayne dayes wt the dyscyples whiche were at Damascon, and strayght way he preched Christe in the Synagoges, howe that he was ỹ sõne of god. All that herde him were amased and saide, is nat this he that spoyled thẽ whiche called on his name in Jerusalem? and came hyther for the entent that he shuld bryng thẽ bounde vnto the hye prestes? Saul encreased in strength, & confounded the Jewes whiche dwelled at Damascon affyrming ỹ this was very Christ.

℣ The Gospel on the Cõuersyon of S. Paule. The. xix. Chapt. of Mathewe. D.

PEter sayd vnto Jesus. Beholde we haue forsaken all & haue folowed the what shall we haue therfore. Jesus sayde vnto them, verely, I say vnto you, ỹ ye which haue folowed me in the seconde generacyon (when the son of man shall syt in the seate of hȳ maiesty) shall syt also vpon. xii. seates, and iudge

iudge the.xii.trybes of Israell & whosoeuer forsakethe house or brethren or sisters, or father or mother, or wyfe, or chyldren or lyuelode, for my names sake, the same shall receyue an hondreth folde, and shall inheryte euerlastynge lyfe.

¶ The Pystle on Cãdelmas daye. Malachie.iii.

BEholde I sende my messẽger whiche shal prepare the way before me, & sodaynly shall the lorde whome ye seke come vnto his tẽple, and the messenger of the couenaunte whõme ye desyre. Beholde he commeth sayeth the lorde Saboth. Who shall endure in the day of his commynge, or who shal stande to beholde him? for he is as tryenge fyre, and as ỹ herbe that fullers scoure with all, and he shal syt tryeng and purgyng syluer, and shall purifye the sõnes of Leuy, & shall fyne thẽ, as golde and syluer, and they shal bryng offeryng vnto the Lorde of ryghteousnes, and the sacrifice of Juda and of Jerusalem shalbe delitcyous vnto the lorde as in the olde time, and in the yeres that

¶ The Gospel on Cãdelmas daye. The seconde chapter of Luke. D.

WHen the tyme of Puryfycacion (after the lawe of Moyses) was come, they brought Jesus to Jerusalem, to presente hym to the lorde, as it is wrytten in the lawe of the lorde: euery man childe ỹ fyrst openeth the matrix, shalbe called holy to the lorde, and to offre as it is sayde in the lawe of the lorde, a payre of turtle Doues, or.ii. ponge Pigyons, and behold there was a man in Jerusalẽ, whose name was Symeon and the same man was iust and feared god, and longed for the consolacyon of Israell, and the holy ghoste was i him', & an answere was gyuẽ hym of the holy ghoste, that he shulde nat se death, before he had sene the lorde Chryst. And he came by inspyracyon into ỹ temple. And whẽ the father & ỹ mother brought in the childe Jesus, to do for hym after the custome of the lawe. Thẽ toke he him vp in his armes & sayd lorde nowe lettest thou thy ser-

uaunte departe in peace accoꝛdynge to thy ꝓmyse foꝛ myne eyes haue sene the sauyour sẽt frõ the, whiche ỹ hast ꝓpared befoꝛe the face of al the people. A light to lightẽ ỹ gẽtils & the gloꝛy of thy people Israell.

℄ The Pystle on S. Mathias ỹ Apostle. day the. i. cha. of the Actes of the Apostles. ℄.

PEter stode vp in the mydes of the Dyscyples and sayde (the nõbꝛe of the names were aboute an hondꝛeth and twentye) ye men and bꝛethꝛen, this scrypture muste nedes be fulfylled, which the holy ghost thoꝛowe the mouth of Dauyd spake befoꝛe of Judas, whiche was guyde to them that toke Jesus, foꝛ he was nombꝛed with vs, and obtained felowshyp in this ministracion, and he hath nowe possessed a plot of grounde with the rewarde of iniquite, and when he was hanged, bꝛaste a sonder in the mydes, and all his bowelles gusshed out, and as it is knowen vnto all the inhabiters of Jerusalem. In so muche that that felde is called in their mother tong. Acheldema, that is to say the bloudy felde. It is wꝛyten in the boke of Psalmes his habytacyon be voyde, and no man be dwellynge therein and his byshoꝛycke let another take. Wherfoꝛe of these men, whiche haue companied with vs (all the tyme that the loꝛde Jesus wente in and oute amonge vs, begynnynge at ỹ baptysme of Johan vnto the same day that he was takẽ vp from vs) muste one be oꝛdeyned to be a wytnes with vs of his Resurrection. And they apointed. ii. Joseph called Barsabas (whose surname was Justus, and Mathias, & they ꝓyed sayenge. Thou Loꝛde whiche knoweste the hertes of all men, shewe whether thou hãste chosen of these two, that the one maye take the roume of this mynystracyon, and Apostleshyp from the whiche Judas by transgressyon fel, that he myght go to his owne place and they gaue foꝛthe theyꝛ lottes and the lotte fell on Mathias, and he was counted w̃ the eleuen Apostles.

℄ The Golspell on S. Mathias the Apostles day. The

xi. Chapiter of Mathewe. D.

THen Jesus answered and sayde I prayse the. O father lorde of heauen and earth because thou haste hydde these thynges from the wyse & prudente, and haste opened them vnto babes, euen so father, for so it pleased the al thynges are gyuen vnto me of my father, and no man knoweth the sone but the father, neyther knoweth any man the father, saue the sonne and he to whom the sonne wyll open hym. Come vnto me al ye that labour and are laden, and I wyll ease you take my yoke on you and lerne of me, for I am meke and lowely in herte, and ye shall fynde reste vnto your soules, for my yoke is easye, and my burthen is lyght.

¶ The Pystle on ỹ Annunciacyon of our Lady. Esaye. vii.

OUr lorde spake to Achas sayenge. Aske the a signe of the Lorde thy God, From a lowe byneth, or from an hye aboue. But Achas answered, I wyll nat axe, neyther wyll tempte the lorde. Wherfore ỹ Lorde sayde herken ye of the house of Dauyd: Is it so smal a thyng for you to be greuous to men, but that ye shulde also be painfull vnto god neuerthe later yet the lorde, he wyl giue you a signe. Behold a vyrgyn shalbe with chylde, and shall bere a son, and shall call his name Emanuel. He shall eate butter & hony, that he maye haue vnderstãding to refuse ỹ euyll and to chose the good.

¶ The Golspel on the Annũciacion oe our Lady. The i. chap. of Luke. ¶.

AND in the. vi. monethe ỹ angel Gabryell was sent from god vnto a cytye of Galyle named nazareth to a vyrgyn spoused to a man whose name was Joseph of ỹ house of Dauyd, & the vyrgyns name was Mary, and the angel wente in vnto her, and sayde: hayle ful of grace, the lorde is with the, blysted arte thou among women. When he sawe hym she was abasshed at his sayenge, and cast in her mynde, what maner of salutacyon that shulde be. And the angell sayde vnto her, feare nat Mary, for thou hast founde grace

with god, lo ỹ shalt cõceyue in thy wõbe, & shalt beare a sõne & shalt cal his name Jesv. He shall be greate and shalbe called the sonne of the hyeste, and the lõrde god shall gyue vnto him the seate of his father Dauyd, and he shall raygne ouer the house of Jacobe for euer, and of his kyngedome shalbe none ende. Then sayde Mary vnto the angel, howe shal this be, seyng that I knowe nat a man? and the angel answered and sayde vnto her, the holy ghoste shall come vppon the: and the power of the hyest shal ouer shadowe the. Therfore also that holy thynge whiche shalbe borne, & shall be called the sõne of god and marke thy cosin Elizabeth, she hath also conceyued a son in her olde age and this is the.vi. monethe to her, which was called barayne for with god shall nothyng be vnpossyble. Mary sayde? Beholde the hande mayden of the lorde, be it vnto me euen as ỹ hast sayde.

¶ The Pistle on S. Georges daye. The fyrst chapter of Jaines. A.

My brethren counte it exceadynge toy whẽ ye fal into dyuers tẽptacyons for as muche as ye knowe ỹ the tryenge of your fayth brigeth pacyence & let pacyence haue her perfect worke, that ye maye be perfecte and sounde, that nothyng be lackynge vnto you. yf any that is among you lacke wysdome, let hym aske of God: (whiche gyuethe to all men in dyfferently, and castethe no man in the teeth) and it shall be gyuen hym, but lette hym aske in faythe and wauer nat for he that doubtethe is lyke the waues of the sea, toste of the wynde, and caryed withe violence. Neyther let that mã thinke that he shall receyue any thynge of god. A wauerynge minded man is vnstable in all his wayes, let the brother of low degre reioyce in that he is exalted, and ỹ ryche in that he is made lowe, for euen as the floure of the grasse, shal he vanyshe awaye. The Sonne ryselhe with heate, and the grasse withereth, and his floures fauleth awaye and the beaute of the fassyon of it perysheth

cheth, euen so shal the rych mā perysshe with his haboundaūce. Happy is the man that endureth in temptacyon, for whē he is tryed, he shal receyue the Crowne of lyfe, whiche the lorde hath promysed to them that loue hym.

¶ The Golspel on .S. Georges day. The.xv.chapter of Johan.A.

IEsus sayde vnto his dyscyples I am the true vyne, and my father is an housbāde man, euery braunche that beareth nat fruyte in me, he wyll take awaye, and euery braunche that beareth fruyte wyll he pourge ẏ it may bryngе more fruyte. Nowe are ye clene, by the meanes of the wordes whiche I haue spoken vnto you byde in me, and let me byde in you, as the braunche can nat beare fruyte of it selfe, excepte it byde in the Vyne: no more can ye excepte ye abyde in me, I am the vyne, and ye are the branches he that abydethe in me, and I in him the same brigeth forth muche fruyte, for without me, can ye do nothing yf a man byde nat in me, he is caste forth as a braunche, and is wythered and men gather it, and cast it into the fyre, and it burneth, yf ye abyde in me, and my wordes also abyde in you, aske what ye wyll, and it shalbe gyuen to you.

¶ The.Pystle on .S. marke the Euangelystes daye. The.iiii.chapiter to ẏ Ephesians.B.

BRethren vnto euerye one of vs, is gyuen grace accordynge to the measure of the gyfte of Christe. Wherfore he sayeth, he is gone vp an hye, and hathe led captyuyte captyue, and hathe gyuen gyftes vnto men. That he ascended, what meanethe it, but that he also descended fyrste into the lowest partyes of the earthe: He that descended, is euen the same also that ascended vp euen aboue al heauens to fulfyll all thynges, and the very same made, some Appostles some prophetes, some Euangelystes, some shepherdes some teachers, that the saynctes myght haue al thinges necessarye to worke and mynystre

stre withal, to the edefienge of the body of Christ, tyl we euerychone (in the vnyte of faythe and knowledge of the sõne of god) growe vp vnto a perfyte man, after the measure of age of the fulnes of Christe.

¶ The Gospel on S. Marke the Euangelystes daye. The xv. chap. of Johan. A.

I Am the true vyne. &c. as it is wrytten worde by worde in the Gospell of saynte Georges daye.

☞ The Pystle on Phylyp & Jaines day. Sapi. v.

THen shall the ryghteous stande with greate constaunce agaynste thẽ that vexed them and toke awaye that they had laboured for. When the wycked shall se that, they shall be troubled with horrible feare, and shall wonder at the sodayne and vnloked for victory, and shall say in them selues, repentynge and sorowyng for angwysshe of herte. These be they whiche we sometyme mocked & iested on. We were out of our wytt and thought they lyuynge madnes & they ende to bẽ withoute honoure, but beholde howe they are co ũted amonge the chyldren of God, and haue their inherytaunce amonge the sayntes.

¶ The Gospell on Phylyppe and James day. The. xiiii. chaptter of Johan. A.

IEsus sayd to his disciples let nat your hertes be troubled, beleue in god, and beleue ye in me. In my Fathers house are many mansyons, yf it were nat so, I wolde haue tolde you. I go to prepare a place for you, and yf I go to prepare a place for you, I wyl come agayne, and receyue you euen vnto my selfe, that where I am, there may ye be also, and whether I goo, ye knowe, and the way ye knowe. Thomas sayd vnto hym. Lord we knowe nat whether thou goest. Also howe is it possyble for vs to knowe the way? Jesus sayde vnto hym, I am the way, the veryte, and the lyfe. No man commethe vnto the Father, but by me, yf ye had knowen me, ye had knowen my father also. And nowe ye knowe hym, and ye haue sene hym. Phylyp sayde vnto hym:

Lorde

Lord shewe vs the father and it suffysethe vs. Jesus sayde vnto hym, haue I ben so long tyme with you, and yet haste thou nat knowen me. Whylpp he ỹ hathe sene me, hathe sene the father, and howe sayest ỹ then, shewe vs the father? beleueste thou nat that I am in the father, and the father in me The wordes that I speake vn to you, I speke nat of my selfe but the father dwellynge in me, is he that doth the workes beleue me ỹ I am the father, & the father in me, at the least beleue me for the very workes sake. Uerely verely I say vnto you who soeuer beleuethe on me, the workes that I do, the same shall he do, and greater workes then these shall he do, because I go vnto my father, & what soeuer ye aske in my name that will I do.

¶ The pystle on the inuẽcyon of the Crosse the. v. Chapiter to the Galathians. B.

BRethrẽ I haue truste towarde you in God: that ye wil be none other wyse minded. He ỹ troubleth you shall beare his iudgement, what so euer he be, brethren yf I yet preache Circũsticion, why do I then yet suffre persecucyon, for then had the offence which ỹ crosse giueth ceased. I wolde to god they were sondred from you, whiche trouble you, as many as desyre with outward apearaunce to please carnally, they constrayne you to be cyrcumcysed, onely because they wolde nat suffre persecusyon with the Crosse of Chryste, for they them selues whiche are circumcised kepe nat the lawe but desyre to haue you circumcised that they myghte reioyce in your flesshe. God forbyd ỹ I shulde reioyce, but in the crosse of our lorde Jesv Chryst wherby the world is crucyfied as touching me, and I as concernynge the worlde.

¶ The Gospel on the inuencion of the Crosse, the. iiii. Cha. of Johan. A.

THere was a man of the Pharyses named Nycodemus a ruler amonge the Jewes, he came to Jesv by night and sayde vnto hym. Mayster we knowe that thou arte

a teacher, whiche is come from god, for no man coulde do such mtracles as thou doest, except god were with hym. Jesus answered and sayde vnto hym. Verely verely I say vnto the, excepte a man be borne a newe he can nat se the kyngdome of God. Nicodemus sayde vnto hym, howe can a man be borne when he is olde, can he entre into his mothers body and be borne agayne? Jesus answered. Verely verely I say vnto the, excepte that a man be borne of water, and of the spirite he can nat entre into the kyngdome of god. That whiche is borne of the flesshe, is flesshe, & that whiche is borne of the spirite, is spyryte. Meruayle nat that I sayde to the, ye must be borne a newe. The wide bloweth where he lysteth, and thou heareſt his sounde, but ỹ canst nat tell whense he cõmeth and whither he goeth. So is euery man that is borne of the spirite Nycodemus aunswered and sayd vnto him. How can these thynges be? Jesus answered and sayd vnto him. Arte thou a mayster in Israell, & knowest nat these thynges? Verely verely I saye vnto the: we speake that we knowe, and testyfye that we haue sene, and ye receyue nat oure wytnes, yf I haue tolde you earthly thinges, and ye haue nat beleued how shulde ye beleue if I shal tell you of heuenly thynges? And no man hath ascẽded vp to heuen, but he ỹ came downe from heuen, that is to saye the sonne of man, whiche is in heuen. And as Moyses lyfted vp the Serpent in wyldernes euen so muste the sonne of man be lyfted vp, that no man whiche beleuethe in hym perysshe, but haue eternall lyfe.

¶ The Pystle on ỹ Natiuite of S. John Baptist. Esaye

Thus sayethe the Lorde. Herken ye Iles vnto me, and gyue hede ye people that are afarre the lorde called me oute of the wombe, and made mencyon of my name, when I was in my mothers bowels, and he made my mouthe lyke a sharpe swerde. In the shadowe he led me with hȳ hande, and he made me as an excellent arowe, and hyd in his

quyuer

quyuer, and he sayde vnto me thou art my seruaunte. O Israell, in whome I wyll be glorifyed: and I sayde. I labour in vayne & spende my strength for nought and vnprofytably howbeit my cause I commytte to the lorde, and my trauayle vnto my god, and nowe saythe the lorde that formed me in the wombe to be seruaũte, and to turne Jacob vnto him, behold I haue made the a lyght, that thou shuldest be saluacion vnto the ende of the worlde kynges shall se, and rulers shall stande vp, and shall worshyp, because of the lorde, whiche is faythfull and the holy of Israell hathe chosen the.

¶ The Gospel on the Natiuite of Saynte Johñ the Baptist. The fyrst chapiter of Luke. F.

ELyzabethes tyme was come ỹ she shulde be delyuered and she brought forth a sõne & her neyghbours, & her cosins herde tel howe the lorde had shewed great mercy vpon her, they reioysed w̃ her. And it fortuned ỹ eyght daye: they came to circumcyse the chylde, and called his name Zachary after the name of his father, & hȝ mother answered and sayde nat so, but he shall be called Johan. And they sayde vnto her. There is none of thy kyn ỹ is named with this name, & they made signes to his father howe he wolde haue hym called, and he asked for wrytynge tables and wrote sayenge, his name is Johñ. And they merualed al & his mouth was opened immediatly, & his tong and he spake laudynge God, & feare came on al them ỹ dwelt nye, and al these thynges were noysed abrode throughout all the hilly countrey of Jewry: & al they that herde them, layde them vp in theyr hertȝ sayenge What maner chylde shal this be: and the hande of god was with hym, and his father Zacharias was fylled with the holy ghost, & prophesyed sayenge. Blessed be the Lorde of Israell, for he hath vysyted & redimed his people.

¶ The Pystle on S. Peter and Paules day. The.xii.

Chapiter of the Actes of the Apostles. A.

IN that tyme Herode the kynge layde handes on certayne of the congregacyon to vexe them, Hé kylled James the brother of Johan, with a swerde, and because he sawe ỹ it pleased the Jewes he proceded further, and toke Peter also. Then were the dayes of the swete breade, and when he had caught hym, he put him in pryson, and delyuered him to. iiii. quaternions of souldiours to be kepte, entendyng after Easter to bryngе hym forth to the people. Then was Peter kept in prysō, but prayer was made without ceasynge of the Congregacyon vnto god for hym. When Herode wolde haue brought hym out vnto the people, the same nyght slepte Peter betwene two souldyours, bounde with two chaynes, and the kepers before ỹ dore kepte the pryson, and beholde the angell of the lorde was there present, and lyghte shyned in the Lodge, and smote Peter on the syde, and stired hym vp sayenge. Aryse vp quyckely, and the chaynes fell of frome his handes, & the angell sayde vnto hym, gyrde thy selfe, and bynde on thy sandalles, and so he dyd and he sayde vnto hym cast on thy mantell about the, and folowe me, & he came and folowed hym, and wyste nat that it was truethe whiche was done by the Angell, but thought he had sene a vysyon when they were past the fyrste and the seconde watche: they came vnto the Iron gate that ledeth vnto the cytye, whiche opened to them by his owne accorde. And they wente oute, and passed thorowe one strete and by and by the Angell departed frome hym. And when Peter came to hi selfe, he sayd nowe I knowe of a suertye ỹ the lorde hath sente his angell and hath delyuered me frome the hande of Herode, and from al the waytynge for of the people of the Jewes.

¶ The Golspell on S. Peter and Paules day, the. xvi. chapiter of Mathewe. C.

WHē Jesus came into ỹ costes of the cyty which is called Cesarea Philyppy, he asked

he asked his disciples sayenge whome do men say that I the sone of man am? They sayde some saye that thou arte Johñ Baptyste, some Helyas, some Jeremias, or one of the Prophetes. He sayde vnto them, but whome say ye that I am. Symon Peter answered and sayde. Thou arte Christe the sonne of the lyuynge God. And Jesus answered & sayde vnto hym. Happy arte thou Symon the son of Jonas, for flesshe and bloude hath nat opened vnto the that, but my father which is in heuen. And I say also vnto the that thou art Peter: and vpon this rocke I wyll buylde my congregacion, and the gates of hell, shall nat preuayle agaynst it, and I wyll gyue vnto the, the keyes of the kyngdome of heuen, and what soeuer thou bindeste vpon earth, shalbe bounde in heuen, and what soeuer thou lowseste on earthe, shalbe lowsed in heuen.

¶ The Pystle on the comme moracyon of S. Paul the seconde Chapi. to the Galathyans. B.

I Certyfye you brethren, that the Gospel whiche was preched of me, was nat after the maner of men, neyther receyued I it of man, neyther was I taught it, but receyued it by ỹ reuelacyon of Jesus Christ: ye haue herde of my conuersacyon in tymes past in the Jewes wayes, howe that beyond measure, I persecuted the congregacyon of God, and spoyled it, and preuayled in the Jewes lawe, aboue many of my companyons, whiche were of myne owne nacyon, and was as muche more feruent mayntener of the tradycyons of the elders, but when it pleased god whiche seperated me from my mothers wõbe, and called me by his grace, for to declare his sonne by me that I shulde preche hym amonge the hethen, immediatly I commened nat of the mater with flesshe, and blode, neyther retorned to Jerusalem to them whiche were Apostles before me, but went my wayes into Arabya, and came agayne vnto Damascõ Thẽ after. iii. yere I returned to Jerusalem to se Peter, and

abode with hi.xv. dayes none other of the Apostles sawe I, saue Iames the Lordes brother, the thinges which I write beholde, god knoweth I lye nat. After ỳ I went into the costes of Siria and Cilicia, and was vnknowen as touchynge my person vnto the congregacyons of Iewrye whiche were in Christe but they herde onely that he whiche persecuted vs in tyme paste, nowe preacheth the fayth, whiche before he destroyed, and they glorifyed god on my behalfe.

¶ The Gospell on the Cōmemoracyon of saynt Paule.

The.xix. Chapiter of Mathewe. D.

PETER sayde vnto Jesus beholde we haue forsaken &c. Ye shall fynde this Gospel on the conuersyon of Saynte Paule. Folio.l.

¶ The Pystle on the vysytacyon of our Lady. Cantic. ii.

I Am the floure of the felde & Lylyes of the valeys. As ỳ Lylye amonge the thornes, so is my loue amonge the doughters: As the Appletre among the trees of the wode, so is my beloued amonge the sonnes, in his shadowe was my desyre to sytte, for his fruyte was swete to my mouthe. He brought me vnto his wyne seller, and his behauer to me warde was louely, beholde my beloued sayd to me: vp and haste my loue, my doue my beautifull & come for nowe is wynter gone, and rayne departed and paste, the floures appere in oure countre and the tyme is come to cutte ỳ vynes. The voyce of ỳ Turtyl doue is herde in our lande the fygge tree hathe broughte forth her fygges, and the vyne blossomes gyue a sauoure vp haste my loue, my doue in ỳ holes of the rocke, & secrete places of the walls, shewe me thy face and let me here thy voyce for thy voyce is swete, and thy fassyon beautyfull.

¶ The Gospel on the vysytacyon of our Ladye. The fyrst cha. of Luke. D.

MAry arose in those dayes and wente into ỳ mountaynes with haste into a Cyte of Iewry, and entred into the house of Zachary, and saluted Elizabeth, & it fortuned as Elizabeth

zabeth herde the salutacyon of Mary, ẏ babe sprange in her belly, & Elyzabeth was fylled with the holy ghost, & cried wt a loude voyce, and sayd: Blessed arte thou amonge women and blessed is thy fruyte of the wombe: & whense happeneth this to me, ẏ the mother of my lorde shuld came to me. Lo as sone as ẏ voyce of this salutacion sounded in myne eares, ẏ babe lept in my bely for ioye, & blyssed arte thou that beleuest for those thynges shalbe perfourmed whiche were tolde ẏ from ẏ lorde. And Mary sayd My soule magnyfyeth ẏ lorde and my spyryte reioysethe in God my sauyoure.

¶ The Pystle on relyke Sōday. Eccle. xliiii.

These are the men of mercy, whose ryghteousnes are nat forgotten. Goodnesse abyde with the seede of them theyr kynsfolke, are an holy enheritaūce, and theyr sede hathe stande in witnesses, and the sōnes of thē abyde vnto ẏ worldes ende for them, the generacyon of them, and the glory of them shal nat be lefte, theyr bodyes are buryed in peace, and theyr names shall lyue in the worldes, al people shall tel the wysdome of them, and all the congregacyon of sayntes shall shewe the laude of them.

¶ The Gospel on Relyke sōdaye. The. v. Chapiter of Mathewe. A.

Whē Jesus sawe the people he wēt vp ito a moūtayne and when he was set his dilciples came vnto hym, and he opened hȝ mouth & taught them sayenge. Blessed are the pore in spyryte. For theyrs is the kyngdome of heuen. Blyssed are they ẏ mourne, for they shalbe comforted. Blessed are the meke, for they shal īherite ẏ erth. Blessed are they whiche hongre and thurst for ryghtuousnes, for they shalbe fylled. Blessed are the mercyfull, for they shal optayne mercy. Blessed are ẏ pure in herte, for they shal se god. Blessed are ẏ maīteyners of peace, for they shall be called the children of God. Blessed are they whiche suffre persecucyon for tyghtuousnes sake, for theyrs is ẏ kingdome of heuen. Blessed are ye when men

men shal reuile you, and persecute you, and shall falsly saye al maner of euyll sayenges agaynste you, for my sake. Reioyce and be gladde for greate is your rewarde in heauen.

¶ The Pystle on saynt Margaretes daye.

O Lorde my god thou hast exalted my habytacyon vpon the earthe, and I haue prayed for deathe to come. I haue called the lorde, ye father of my lorde that he forsake me nat in the daye of my trybulacion. And in the tyme of proud men without helpe, I shall laude thy name dylygently, & shall prayse it in confessyon, & my prayer is herde thou haste delyuered me from perdycyon and frō a wycked tyme. Therfore O lorde my God, I shall confesse and gyue laude vnto thy name,

¶ The Gospell on S. Margaretes day. The. xiii. Chapiter of Mathewe. G.

IEsus sayde vnto his discyples. The kingdome of heuen is lyke vnto treasure hyd in the felde, the whiche a man founde and hydde it, and for ioye therof, goeth and sellethe all that he hathe, and byethe that felde. Agayne the kynge dome of heuen is lyke vnto a Marchaunte sekynge after good peerles, whiche when he had founde one precyous perle, wente and solde all that he had and bought it. Agayne ye kyngdome of heauen is lyke vnto a Nette caste into the see, that gatherethe of all kyndes of Fysshes whiche when it is full, men drawe to lande, and syt and gatherethe the good in to theyr Vessels and caste the bad away. So shal it be at the ende of the worlde. The Angels shall come and seuer the bad from the good, and shall caste them into a furneys of fyre, there shall be waylynge, and gnasshynge of teeth. Iesus sayde vnto them, haue ye vnderstanded all these thynges they sayde ye syr. Thē said he vnto them, therefore euery scribe whiche is taught vnto the kingdome, is lyke an housholder, which bryngeth forth out of his treasure thing; both newe and olde.

✠ The Pistle on Mary Magdaleyn

dayleyn daye Prouerbi.xxxi.

A Woman of power & verye yf a man could finde the value of her were farre aboue perles. The herte of her husbande trusteth in her, that he nedeth nat spoyles. She rẽdereth him good and nat euyll all the dayes of her lyfe. She sought wolle and flaxe, & dyd as her handes serued her. She is lyke a Marchauntes shyp ẏ bringeth her vytayles frome far. She ryseth yet daye, and giueth meate to her housholde and fode to her maydẽs. She considered a groũde & bought it, and of the fruyte of her handes plãted a vyne. She gyrde her loynes with strength, and couraged her armes. She perceyued that her huswyfry was profytable, and therfore dyd nat put out her cãdel by nyght She set her fingers to the spẽdel, and her handes caughte holde on the dystake. She openeth her hande to the pore, stretched out her handes to ẏ nedye. She feared nat leaste the colde of snowe shulde hurt her house, for all her housholde were double clothed. She made her gay ornamentes of byce, and purple was her apparell. her husbande was had in honoure in the gates, as he sate with the elders of the lande. She made lennen and solde it, and delyuered a gyrdle to the marchaunt. Strength and glory were her raymente, and she laughed in the latter dayes. She opened her mouthe with wysdome and the lawe of righteousnes was on her tong She had an eye to her housholde and eate nat breade idely. Her chyldrẽ arose and blessed her, and her husbande commẽded her. Many doughters haue done excellẽtly but thou haste passed them all. Fauoure is a dẽceyuable thynge, and beaute is vanyte, but a womã that feareth God, she shal be prayled. Gyue her of ẏ fruyte of her handes, and let her workes prayse her in the gates.

✠ The Golpel on Mary magdaleyns day. The. vii. Chapiter of Luke. E.

ONe of the Pharyses desyred Jesus that he wolde eate with him, and he came in to the Pharises house, and sat

downe to meate. And beholde a woman in that cytye, whiche was a synner as soone as she knewe that Jesus sat at meate in the Pharyses house she brought and Alabaster Bore of Oyntmente, and she stode at his feete behynde hym weepyng and began to washe his feete with teares, & dyd wype them with the heares of her heade, and kyssed his fete, and anointed thē with Oyntmente When the Pharyse whiche bad hi to his house sawe that he spake within him selfe sayenge: yf this man were a Prophete he wolde surelye haue knowen who and what maner woman this is, which touched hym, for she is a synner. And Jesus answered and sayd vnto hym. Symō I haue somwhat to saye vnto the, and he sayde: Mayster say on. There was a certayne lender whiche had two detters, ỹ one oughte fyue hōdreth pens, and the other fyfty. When they had no thynge to pay, he forgaue thē bothe. Whiche of them tel me wyl loue hym moste? Symon answered and sayd, I suppose

in Englyshe

that he to whome he forgaue moste, and he sayde vnto hym Thou hast truly iudged. And he turned to the woman, and sayd vnto Symō. Seest thou this woman, I entred into thy house, and thou gauest me no water to my fete: but she hath washte my fete with teares, & wyped them with the heares of her heade. Thou gauest me no kysse. but she sence the tyme I came in hath nat ceased to kisse my fete. My heade with oyle thou dyddest nat anoynt, and she hath anoynted my fete w oyntmente. Wherfore I saye vnto the many synnes are forgyuen her, because she loued muche. To whom lesse is forgyuen, the same doth lesse loue And he sayd vnto her, thy synnes are forgyuen the. And they that sat at meate with hym, began to say within them selues Who is this which forgyueth euen synnes, and he sayde to ỹ womā. Thy fayth hath saued the, go in peace.

☞ The pystle on S. James daye the Apostle. The. ii. chapter to the Ephesyans. D.

Brethren

BRethren nowe ye are no more straũgers and foreners: but cytesens with ẏ saintes, and of ẏ housholde of god and are bylte vpon the foundacyon of the Apostles, and prophetꝫ, Jesus Christe beyng the heed corner stone, in whom euery buyldyng coupled togyther, growethe vnto an holye temple in the lord, in whom ye also are buylte togyther and made an habytacyon for God in the spyryte.

¶ The Gospel on. S. James daye the Apostle. The.xx. chapiter.of Mathewe.C.

THere came to Jesus the mother of Zebedes chyldren with her sõnes, worshyppinge hym, and desyring a certayne thynge of hym, he sayde vnto her, what wylt thou haue she sayde vnto hym. Graunte that these my two sõnes, may syt one on the ryght hand, and the other on the lyfte hande, in thy kyngdome. Jesus answered aud sayde, ye wotte nat what ye aske. Are ye able to drynke of the cup that I shall drynke of? and to be baptysed w̃ the baptyme that I shalbe baptysed w̃? They answered to him. That we are. He sayde vnto thẽ, ye shall drynke of my cup, and shalbe baptysed with ẏ baptyme that I shalbe baptysed with, but to sytte on my ryght hande, and on my lefte hãde, is nat myne to gyue but to them for whom it is prepared for my father.

¶ The Pystle on saynte Annes daye.

A Womã of power & very te.&c. Ye shall fynde this Pystle on saynte Mary Magdaleyn daye. Folio.lvii.

¶ The Gospel on. S. Annes daye. The fyrst chapiter of Mathewe.A.

THis is the boke of the generaciõ.&c. Ye shal fynde this gospel on the Concepcyon of our Lady. Folio.xlviii.

¶ The Pystle on S. Peters day ad vincula. The.xii.chap. of the Actes of the Apostles.C

WHẽ Peter came oute of prysõ, he came to the house of Mary ẏ mother of one Johñ whiche was called Marke, where many were gathered togyther in prayer, as Peter knocked

at the entrey doze, a damosell came forthe to herken named Rhoda, and when she knewe Peters voyce, she opened nat the entre for gladnes, but rā in, and tolde howe Peter stode before the entrey, and they sayde vnto her, thou arte mad, and she boze them downe that it was euen so. Thē sayde they, it is his angel. Peter contynued knockynge, when they had opened the doze, and sawe hī they were astonyed, he beckened vnto thē with the hande to holde theyr peace, and tolde them by what meanes the Lozde brought hym out of pryson.

¶ The Gospel on S. Peters day ad vincula. The. xvi. Cha of Mathewe. B.

WHen Jesus came into ỹ costes. ꝛc. Ye shal fynd this Gospel on S. Peter and Paules day. Folio. lv.

¶ The Pystle on the Trāsfiguracyon of our Lozde the. ii. Pystle of Peter and the fyrste chapiter. D.

MOst dere beloued brethrē we folowed nat deceyuable fables when we opened vnto you the power, and commyng of our lozde Jesv Chryst but with our eyes we sawe his maiestye. Euen then verely, when he receyued of God the father honour and glozy, and whan there came such a voyce to hym frome that excellente glozye. This is my dere beloued sonne, in whom I haue delyte, heare hym this voyce we herde whan it came from heauen, beynge with hym in the holy Mounte, we haue also a ryght sure wozde of prophesye wherunto if we take hede, as vnto a lyght that shyneth in a darke place, ye do well vntyll the day dawne & the day starre aryse in your hertes.

¶ The Gospell on the Trāsfiguracyon of our lozde, ỹ. xvii. cha. of Mathewe. A.

IEsus toke Peter and James, & John his brother & brought them vp into an hye Mountayne oute of the waye and was transfygured before them and his face dyd shyne as the sonne. and his clothes were as whyte as the lyghte. And beholde there appered vnto them Moyses and Helyas tal-

talkynge with hym. Then answered Peter and sayde to Jesus. Mayster here is good beynge for vs, yf thou wylte, let vs make here.iii. tabernacles, one for the, and one for Moyses, and one for Helyas Whyle he yet spake, beholde a bryghte cloude shadowed them, and beholde there came a voyce out of the cloude and sayde. This is my dere sonne, in whome I delyte, here hym And whan the dyscyples herde that they fell flatte on theyr faces, and were sore affrayde And Jesus came and touched them and sayde aryse and be nat affrayde. Then lyfted they vp theyr eyes and sawe no man but Jesus onely. And as they came downe from the Mountayne. Jesus charged them sayenge, se that ye shewe the Vysyon to no man tyll the sonne of man be rysen agayne from deathe.

✠ The Pistle in the fest of the name of Jesus. The.iiii. chapiter of the actes of the Apostles. A.

PEter full of the holy ghost sayde. Ye rulers of the people and elders of Israell, if we this daye be examyned of the good dede done to the sycke man, by what meanes is he made hole, be it knowen vnto you all, and to al the people of Israel that in the name of Jesus Chryste of Nazarethe, whō ye crucyfyed, and whom God rayfed from deth agayne, this man standeth here presente before you whole, this is the ston caste a syde of you buylders which is set in the theke place of the corner, neyther is there saluacyon in any other, nor yet also is there any other name gyuen to men wherein we muste be saued.

¶ The Gospel in the feaste of the name of Jesus. The fyrste chapiter of Mathewe, C.

THe angel of god appered to Josephe in sleepe sayenge. Joseph the sonne of Dauyd, fere nat to take vnto the Mary thy wyfe, for that whiche is conceyued in her, is of the holy Ghoste. She shall bryng forth a sonne, and thou shalte cal his name Jesus, for he shall saue his people from

theyr sinnes. Al this was done to fulfyl that whiche was spoken of our lorde by the prophet sayenge . Beholde a mayde shalbe with chylde, and shall bringe forth a sonne, and they shall call his name Emanuell whiche is by interpretacyon, god with vs.

¶ The Pystle on saynt Laurence daye, the .ii. Pystle to the Corinthyās. The ix. chapi. B.

BRethren, he whiche sowethe lytell, shal reepe lytel and he that soweth plenteously shall reepe plenteouslye, and let euery man do accordynge as he hathe purposed in his herte, nat grudgyngely, or of necessyte, for god loueth a cherefull gyuer. God is able to make you ryche in all grace, that ye in all thynges hauyng sufficiente vnto the vttermoste maye be ryche vnto all maner good workes, as it is wrytten He hathe sparsed abrode, and hathe gyuen to the poore his ryghteousnes remaynethe for euer. He that findeth the sower sede shall mynystre breade for fode, and shall multyply your sede, and encrease the fruytes of our ryghteousnes.

¶ The Gospel on saynt Laurence day, the .xii. chapiter of Johñ. D.

IEsus sayde vnto his dyscyples. Uerely verely, I saye vnto you, excepte the wheate corne fal into the grounde and dye it bydeth alone, yf it dye it bryngeth forth muche fruyte He that louethe his lyfe shall destroye it, and he that hateth his lyfe in this worlde, shall kepe it vnto the lyfe eternall yf any man mynystre vnto me let him folowe me, and where I am, there shall also my mynyster be, and yf any man mynyster vnto me, hym wyll my father honoure whiche is in heuen.

¶ The Pystle on the Assumpcyon of our Lady. Ecclesi. xxiiii.

IN al those thinges I sought reste: and in some mannes enheritaūce wolde haue dwelt Thē the creatoure of all thing commaunded and sayde vnto me: and he that created me dyd sette my Tabernacle at reste, and sayde vnto me.

Dwel

Dwel in Jacob, & haue thyne enherytaunce in Israell, and rote thy selfe amonge myne electe. From the begynnynge, and before the worlde was I created, and vnto the worlde to come wyll I nat cease: and before hym haue I mynystred in the holy habytacyon and so in Syon was I setled, and in the holy cyte lykewyse I rested and in Jerusalem was my power. And I roted my selfe in an honourable people, whiche are the Lordes parte, and he theyr inheritaunce, & amonge the multytude of Sayntes I helde me fast. As a Ceder tre was I lyfte vp in Lybanon, and as a Cypres tre in mount Hermon. As a Palme tre was I exalted in Cades, and as Rose plantes in Jerico. As a beautyfull Olyue tree in the Feldes and as a Plantayne tree was I exalted vpon the waters. In the stretes, I gaue an odoure as Synamon and Balme that smellethe well, and gaue an odoure of swetenes as perfecte Myrre.

☞ The Gospel on the Assumpcyon of our Lady. The.x. Chapiter of Luke. G.

IEsus entred into a certaine Castle. And a certayne woman named Martha, receyued hym into her house: And this woman had a syster called Mary: whiche satte at Jesus fete, and herde Jesus preching. Martha was combred about muche seruynge: and stode and sayd: Mayster doest thou nat care: that my syster hath left me to mynister alone, byd her therfore that she helpe me. And Jesus answered and sayde vnto her. Martha Martha. Thou carest and art troubled aboute manye thynges. verely one is nedeful. Mary hathe chosen the beste parte whiche shall nat be taken awaye frome her.

¶ The pystle on S, Bartylmewes dayel The.ii. chapiter to ỹ Ephesians. D.

NOw ye are no more strangers. &c. Ye shal finde thys Pystle on S. James day the Apostle. Folio lviii.

☞ The Gospel on. S. Bartilmewes day. The.xxii. chap. of Luke. C.

THere was a stryfe amõge the dyscyples of Jesus whyche of them shulde be taken for the greateste, and he sayde vnto them, the kynges of the Gentylles raygne ouer them and they that beare rule ouer them, are called gracyous lordes, but ye shal nat be so, but he that is greateste amonge you shalbe as the yongest, and he that is chyefe shal be as the mynystre, for whether is greater, he that syttethe at meate? or he that serueth: is nat he that syttethe at meate? And I am amonge you as he that mynystreth, ye are they whyche haue bydden with me in my temptacyons, and I appoynte vnto you a kyngdome, as my father hath apoynted to me that ye maye eate and drynke at my table in my kyngedome, and sytte on seates, and iudge the twelue tribes of Israell.

¶ The Pystle on the Decolacion of S. Johan Prouerbi. x.

THe lokynge after of iuste men is gladnes: and the hope of wycked men shall perysshe, The strength of a symple mã is the wayes of the lord and feare to them that worke euyll. The iuste man shall nat be moued for euer, and wycked men shall nat dwell vpon the earthe. The mouthe of a iuste man bringeth forthe wysdome, and the tonge of euyll men shall perysshe. The lyppes of a iuste man consydereth pleasaunte thynges, and the mouthe of wycked men, frowarde thynges. The symplycyte of iuste men shall dyrecte them and the supplantacyon of euyll men shall destroye them. The ryghteousnes of ryghtuouse menne shall delyuer them, and the wycked men shalbe taken in theyr awaytes The iuste man is delyuered from heuynes, and the wycked man shalbe taken for hym A dyssymuler deceyuethe his frende with the mouthe, and the iuste men shalbe delyuered with scyence, A cytye shall be exalted in the goodes of iust men: and laude shalbe in the losse of wycked men, A cytye shalbe exalted in the blyssynge of iust men.

The

¶ The Golspel on the decolacyon of laynt Johan. The vi.ci ap. of Marke. ¶.

HErode the kynge hym selfe sent forthe and toke Johan and bounde hym, and caste hym in pryson, for Herodias sake, whiche was his brother Philyppes wyfe. For he had maried her. Johñ saide vnto Herode. It is nat lawful for the to haue thy Brothers wyfe. Herodias layd wayt for hym, & wolde haue kylled him but she could nat. For Herode feared Johan knowynge that he was a iuste man, & an holy, & gaue him reuerence and whē he herde him, he dyd many thīges & herde hym gladly, And when conuenyente daye was come. Herode on his birth day made a supper to the Lordes, Captaynes, and chefe estates of Galile. And ỳ daughter of the same Herodias. came in, & daunsed, and pleased Herode, and them that sat at bourde also, Then the kyng sayde vnto the mayden, aske of me what thou wylte, and I wyll gyue it the, and he sware vnto her. What so euer thou shalte aske of me, I wyl gyue it the, euen vnto the one halfe of my kyng dome. And she wente forthe: and sayd to her mother. What shall I axe and she sayd Johñ Baptistes head. And she came in strayte waye with haste vnto the kynge and asked sayenge: I wyl that thou gyuest me by and by in a dysshe, the heade of Johan Baptyst. And the kynge was sorye. Yet for his othes sake, and for theyr sakes whiche satte at supper also, he wolde nat put her beside her purpose. And immediatly the kynge sent ỳ hange mā, and cōmaunded his heade to be brought in, and he went and beheded hym in the pryson & brought his heade in a dysshe and gaue it to the maydē, and the mayden gaue it to her mother. When his disciples herde of it, they came & toke vp his body, and put in a tombe.

¶ The Pystle on the Natiute of our Lady.

AS a vyne so brought I forth a. &c. Ye shal fynde this Pystle in the Concepcyon of our Lady. Folio. xlviii.

¶ The Gospell on the Natiuite of our Ladye. The fyrste Cha. of Mathewe. I.

THis is the boke of the generacyon of Jesus. &c. ye shall fynde this Gospel on the Concepcyon of oure Ladye. Folio. xl viii.

¶ The Pystle on the Exaltacyon of the Crosse the. v. cha. to the Galathyans. B.

I Haue truste towarde you in God, &c. Ye shall fynde this Pystle on the Inuencyon of the Crosse. Fo. lviii.

¶ The Gospel on the Exaltacyon of the Crosse the. xii. Chap. of Johan. E.

IEsus sayde vnto the people of the Jewes, nowe is the iudgemente of this worlde, nowe shall the prynce of this worlde be caste out. And I (yf I were lyft vp from the earth) wyll drawe all men vnto me. This sayde Jesus sygnyfieng what death he shulde dye. The people answered hym. We haue herde of ỹ lawe that Chryst bydeth euer: And howe sayest thou then that the sõne of man must be lyfte vp. Who is that sonne of man: Jesus sayd vnto them yet a lytel whyle is the light with you: walke whyle ye haue light lest ỹ darknes com on you. He ỹ walketh in ỹ darke wotteth nat whyther he goeth. But whyle ye haue lyghte beleue in the light that ye may be the chyldren of lyght.

¶ The Pystle on saynt Mathewes day the Apostle.

THe symplytude of the faces of the foure beastes. The face of a mã, and the face of a Lyon, on the ryght hande of ỹ foure of thẽ. And the face of an Egle aboue them foure And theyr faces, and theyre wiges stretched out aboue an hye. Eche had two wynges coupled togyther, and two ỹ couered theyr bodyes, & they wente all strayte forward, and whyther they had luste to go, thyther they went, and turned nat backe agayne in theyr goynge. And ỹ symylitude of the beastes, & the fassyon of them was as burnyng coles of fyre and as fyre brandes, walkyng betwene the beastes and ỹ fyre dyd shyne, and out of the fyre proceded lyghtnynge, and the beastes ranne and returned af-

ter

The Pystles and Gospels ter the fassyon of lyghtnynge

¶ The Gospel on saynt Mathewes daye the Appostle.

The.ix.Chapiter of Mathewe.B.

When Jesus wente forth, he sawe a mā syt receyuynge of a custome named Mathewe, & sayde to him. Folowe me, and he arose and folowed hym. And it came to passe, that Jesus sate at meate in the house beholde many Publycanes & synners came and sate downe also with Jesus and his dyscyples. When the Pharises had perceyued that, they sayde to his disciples. Why eatethe your Mayster with Publycannes and sinners? When Jesus herde that: he sayd to thē. The whole nede nat the Phisycyan but they that are sycke. Go & lerne, what that meanethe: I haue pleasure in mercy, & nat in offering, for I am nat come to call the ryghtwyse, but the synners to repentaunce.

¶ The Pystle on saynt Mygels day. The fyrste Chap. of the Reuelacyon of saynt Johan. A.

in Englyshe: Fo.lxii.

Jesus sent & shewed by his Angel vnto his seruaunte Johan whiche bare recorde of the worde of God, and of the testymonye of Jesus Chryste, and of al thynges that he sawe Happy is he that hearethe and readeth the wordes of the prophesy, and kepe those thynges whiche are wrytten therein, for the tyme is at hande. John to the.vii.cōgregacyons in Asia. Grace be with you & peace from him whiche is, & whiche was, and the which is to come and frome the.vii. spyrytes, whiche are presente before his trone, and from Jesus Chryst whiche is a faythfull wytnesse and fyrst begottē of the deed, & lord ouer the kinges of ỹ earth vnto hym that loued vs, and washed vs from our synnes: in his owne bloude.

¶ The Gospel on saint Mygels daye the. xviii. Chap. of Mathewe. A.

The dyscyples came vnto Jesus sayeng. Who is ỹ greatest in the kyngdome of heauen? Jesus called a chylde vnto hi, & set him in ỹ myddes of thē & said verely I say vnto

you excepte ye turne & become as chyldren, ye can nat entre into the kyngdome of heauen. Who soeuer therfore shal submytte hym selfe as this chylde he is the greatest in the kyngdome of heauen. And who soeuer receyueth suche a Chylde in my name, receyueth me, but who soeuer offend one of these lytel ones, whiche beleuethe in me, it were better for hym that a Mylstone were hanged about his necke, and that he were drowned in the depth of the sea. Woo be vnto the world because of offences, howebeit it can nat be auoyded neuertheless woo be to the manne by whome the offence commeth. Wherfore yf thy hande or thy fote gyueth ỹ an occasyon of euyll, cut hym of, and cast him frō ỹ, it is better for the to entre into lyfe halte or mayned, rather then thou shuldest hauynge two handes, or two fete be caste into the euerlastynge fyre. And if also thyne eye offende the, plucke hym out and cast hym from the. It is better for the to entre into lyfe with one eye, then hauing two eyes to be caste into the Hell fyre. Se that ye despyse nat one of these lytell ones. For I saye vnto you, that in heuen theyr angels, beholde the face of my father whiche is in heauen.

¶ The Pystle on the Translacyon of Saynte Edwarde the kynge and Confessoure.

The iuste man wyll gyue his herte and watche in the morynge to the lorde whiche made hym, and wyll praye in the syght of the most hyeste. He wyll open his mouthe in prayer, and wyll praye for his synnes. And yf the greate lord wyll, he wyll fulfyl hym with the spyryte of vnderstandynge and he wyll shewe forthe the eloquence of his wysedome of swete shoures, and wyl knowe ledge to the lorde in prayer, & he wyll dyrecte his counsayle and discipline, and wyll haue counsell in secrete thynges, & he shall speke openly, the dysciplyne of his doctryne & shall glory in the Testamente of the lorde. Many men shall prayse his wysdome, and it shall nat be done away vnto the world-

des

des ende. His remembrauunce shall nat goo awaye, and his name shalbe requyred from ge neracyon into generacyon.

¶ The Golspel on the Trãslacion of Saynte Edwarde the kynge and Confessoure ỹ xi.cha.of Luke,E.

IEsus sayde vnto his dyscyples. No man lyghteth a candel, and putteth it in a preuy place, neyther vnder a bussheł but on a candelstycke that they that come i, may se lyght The lyght of thy body is thine eye. Therfore when thyne eye is syngle,then is all thy body full of lyght. but yf thyne eye be euyll, then shall all thy bodye be full of darkenes. Take hede therfore that the lyghte whiche is in the, be nat darkenes, for yf all thy body shalbe lyght hauynge no parte darke then shal al be ful of lyght euẽ as when a candell dothe lyght the with his bryghtnes.

¶ The Pystle on sayne Luke the Euangelystes day.

THe symplytude of ỹ faces &c. Ye shal finde this Pystle on sayne Mathewes daye the Apostle. Folio. lxi.

¶ The Golspell on Saynte Luke the Euangelystes daye.

The.x.Chapiter of S Luke.A.

OUr lorde apoynted other seuenty also, & sent them two and two before his face, into euery cytye & place, whyther he hym selfe wolde come. And sayde vnto them,the harueste is greate, but ỹ labourers are fewe, pray therfore ỹ lorde of the harueste to sẽde forth his labourers into his harueste, Go your wayes,beholde I sẽd you forth as Lambes Amõge wolues. Beare no wallet neyther scrippe, nor shoes, and salute no mã by ỹ way in what soeuer house ye entre tu fyrste say, peace be to thȳ house. And if ỹ son of peace be there, your peace shall rest on hym, if nat it shall returne to you agayne and in the same house tary styl eatynge and drynkynge suche as they haue, for the labourer is worthy of his rewarde.

¶ The Pystle on the.xi.thousande Vyrgyns day.

OHow fayre is a chast generacyon with charyte, ỹ memory of it is immortall, for

it is knowen to god and man and when it is present, they folowe it: and desyre it, when it ledeth them, and it triumpheth crowned euerlastyngly, ouer commynge of bathyses vndefiled, a great multitude of wicked men shal nat be profytable & euyll plantes shal nat bryng forth hye trees, neyther shall set a sure grounde, and if they sprynge in tyme in bowes, they shalbe vnsure but they shalbe moued with the wynde, & shall be plucked vp with the vehemency of the wynde, the vnperfite bowes shalbe broken, and the fruyte of them shalbe vnprofytable and bytter to eate, & profytable to nothynge, and al ẏ chyldren which shalbe borne to wycked men: are wytnes of wyckednes agaynst theyr parentes in theyr interrogacyon the iuste man shalbe in rest, yf he be occupyed with death.

¶ The Gospel on the. xi. thousande Vyrgyns daye. The xxv. Chapiter of Mathewe. A.

IEsus sayde vnto his dyscyples. The kyngdome of heauen is lykened to. x. Vyrgyns, whiche toke theyr lãpes and wente to mete the brydegrome, & fyue of them were folyshe, and fiue were wyse. The foles toke theyr Lampes, but toke none oyle with them, but the wyse toke oyle with them in theyr vessels with theyr lãpes also. Whyle the bridgrome taryed, al slombred and slept, & euẽ at mydnyght there was a cry made, behold ẏ brydgrome commethe: Go and mete hym Thẽ al those Vyrgyns arose & prepared theyr lampes. And ẏ folyshe sayd vnto ẏ wyse gyue vs of your oyle for oure lãpes go out, but the wyse answered sayeng, nat so lest there be nat ynoughe for vs & you, but goo rather to them that sel, and byẽ for your selues, in conclusyon whyle they went to bye: ẏ bryd grome came, & they that were redye wente in with hym to the weddynge, and the gate was shut vp, Afterwardes came also the other vyrgyns sayenge, Mayster, mayster, open to vs, but he answered and sayde. Verely, I say vnto you I knowe you nat, loke that you watche therfore, for ye knowe neyther

the daye nor yet the houre, whē the sonne of man shall come.

¶ The Pystle on Symon and Judes daye. The viii. chapiter to the Romayns. E.

BRethren we knowe well that all thynges workes for the best vnto them that loueth God whiche also are called of purpose for those whyche he knewe before, he also ordayned before that they shuld be lyke fassioned vnto the shape of his sonne, that he myght be the fyrste begotten sonne among many brethren. Moreouer whiche he apoynted before, them also he called, and whiche he called, them also he iustified, whiche he iustifyed, them he also glorifyed. What shall we then saye vnto these thynges, yf god be on our syde, who can be agaynste vs, whyche spared nat his owne sonne but gaue him for vs all, howe shal he nat with hym gyue vs al thynges also. Who shal lay any thing to the charge of goddes chosen? It is god ẏ iustifieth, who then shall condempne It is Chryste whiche is deade ye rather whiche is rysē agayn whiche is also on ẏ ryght hāde of god, and maketh intercessyon for vs. Who shal seperate vs frō goddes loue. Shal trybulacyon, or anguyshe, or persecucion, eyther hōger? eyther nakednes? eyther parel? eyther swerde: as it is written, for thy sake are we kylled alday longe and are counted as shepe appoīted to be slayne. Neuerthe les in all these thyngs we euer come, strongely thorowe his helpe that loued vs. Ye and I am sure that neither death, neyther lyfe, nor Angel, nor rule, neythee power, neyther things present nor thynges to come, neyther hyeth, neyther lowethe neyther any other creature shalbe able to departe vs frō Goddes loue, whiche is in Christe Jesus our Lorde.

☞ The Gospel on Symon & Judes day ẏ. xv. cha. of Jo. C

IEsus sayde vnto his dyscyples. This I commaūde you, that ye loue togyther, yf the worlde hate you, ye knowe ẏ it hated me, before it hated you, if ye were of the worlde, ẏ worlde wolde loue you, hys owne

owne, because ye are nat of ẏ worlde, but I haue chosen you out of the worlde, therfore hatethe you the worlde. Remembre my sayenge ẏ I sayd vnto you the seruaunt is nat greater then his lorde, yf they haue persecuted me, so wyll they persecute you, yf they haue kepte my sayenge, so wyll they kepe yours, but all these thynges wyll they do vnto you, for my names sake because they haue nat knowen hym that sent me yf I had nat come and spoken vnto them, they shulde haue had sine, but nowe haue they nothynge to cloke theyr synne withal. He that hateth me, hateth my Father, yf I had nat done workes amonge thē whiche none other man dyd, they had nat sene, but nowe haue they sene, and yet haue hated bothe me and my father, euen that the sayenge myght be fulfylled that is wrytten in theyr lawe, They hated me without a cause.

¶ The Pystle on al Hallowes daye, The. vii. Chapiter of the Reuelacyon of saynt Johan. A.

IOhan sawe an angell ascēdynge frome the rysynge of the sonne, whiche had the seale of the lyuyng god, and he cryed with a loude voyce to ẏ. iiii. angels (to whome power was gyuen to hurte the erth, and ẏ sea) sayeng hurte nat the earth neyther the sea, neyther ẏ trees tyl we haue sealed the seruaūtes of our god in theyr forheades, and I herde the nōbre of them whiche were sealed, and there were sealed .C.&.xliiii. M. of al the tribes of the children of Israell. Of the trybe of Juda were sealed .xii. M. of the tribe of Ruben were sealed. xii. M. of the trybe of Gad were sealed xii. M. of the trybe of Asser were sealed. xii. M. of the tribe of Neptalim were sealed. xii. M. of the tribe Manasses were sealed .xii. M. of the tribe of Symeon were sealed. xii, M. of the trybe of Leuy were sealed .xii. M. of the trybe of Isacar were sealed. xii. M. of the trybe of Zabulon were sealed. xii. M. of the trybe of Joseph were sealed. xii. M. of the trybe of beniamyn were sealed. xii. M. After this

After this I beheldе and lo a greate multytude (whiche no man coulde nombre) of all nacyons and people, and tonges, stode before the seate, and before the lambe, clothed with longe whyte garmentes and Palmes in theyr handes, and cryed with a loude voyce sayenge, saluacyon be ascribed to hym that sytteth vpon the seate of our god, & vnto the lãbe and all the angels stode in the compace of the Seate and of the Elders, and of the foure Beastes, and fell before the seate on theyr faces and worshypped god sayenge. Amen, blessynge and glory, wysdome and thankes, and honour and power, and myghte be vnto our god for euer more. Amen.

¶ The Gospel on the al Hallowes daye. The. v. chaptter of Mathewe. A,

WHen Jesus sawe ỹ people. &c. Ye shall fynde this Gospell on Relyke Sondaye. Folio. lbi.

¶ The Pystle on al Soules daye. The fourthe Chapiter in Englysshe. Fo. lxv. of the first Pystle to the Thessalonyans. C.

I Woolde nat bzethzen haue you ignozaunt, as concernynge them whiche are fallen a slepe, that ye sozowe nat, as other do whiche haue no hope, foz yf we beleue that Jesus dyed and rose agayne, euen so them also whiche slepe by Jesus, wyll God bzynge agayne with hym. And this saye we vnto you in the wozde of the lozde, that we whiche lyue and are remaynynge in the cõmyng of the lozde shall nat come ere they whiche slepe, foz the lozde hymselfe shall descende frome heauen with a shutte and the voyce of the archangell and trompe of god, and the dead in Chzist shall aryse fyzste, then shall we whiche lyue and remayne be caught vp w̃ them, also in the cloudes to mete the lozde in the ayze, and so shall we euer be w̃ the lozde. Wherfoze comfozte your selues, one another with these wozdes.

¶ The Gospell on the all Soules day. The .xi. chapiter of Johan. C.

MArtha sayde vnto Jesus, Lorde yf thou hadest ben here my brother had nat bene deade, but neuertheless I knowe that whatsoeuer thou askeste of god, God wyl gyue it the. Jesus sayde vnto her, thy brother shall ryse agayne, Martha sayde vnto hym. I knowe wel he shal ryse agayn in the Resurrection at the laste daye. Jesus sayde vnto her: I am the Resurrection & the lyfe. Who so euer beleueth in me, ye though he were deade, yet shall he lyue: and who soeuer lyueth, & beleueth on me, shall neuer dye, beleuest thou this, She sayd vnto hym, ye lorde, I beleue that thou arte Christ the sonne of god, which haste come in to the worlde.

℟: The Pystle on Saynte Martyns daye. Ecclesi. xliiii.

BEholde an excellent prest &c. Ye shal fynde thys pystle on saynt Nycholas daye. Folio. xlvii.

℣: The Gospell on Saynte Martyus daye. The. xxv. chap. of Mathewe. B.

In Englyshe.

A CERTAYNE man redye to take his iourney. &c. Ye shall fynde this gospell on Saynte Nycholas daye. Folio. xlvii.

℣ The Pystle on Saynt Katheryns daye,

LORDE I dyd lyfte vp my prayer vpon the earth and besoughte to be delyuered from death, I called vpon the lord, the father of my lord, that he shulde nat leue me helpelesse in the daye of my tribulacion, and in the daye of that proude man, I praysed thy name perpetually, and honoured it with confession, and my prayer was herde, and thou sauedste me that I perysshed nat and delyuered me out of the tyme of vnrygheteousnes. Therfore wyll I confesse and prayse the, and wyll blysse the name of the lorde.

℟: The Gospell on Saynt Katheryns day. The. xiii. Chapiter of Mathewe. F.

THe kyngdome of heauen is lyke vnto treasure. &c. Ye shall fynde this Gospell on Sayncte Margarettes

daye

The Pystels and Golspels daye. Folio. lvi.

¶ The Pystle on the daye of weddynge. The. vi. cha. of the i. Pystle to the Cozyn-thyans. C.

BRethren remembze ye nat that your bodyes are the membzes of Chzyste, shall I nowe take the membzes of Chzyste, and make them membzes of an harlot? God fozbyd Do ye nat vnderstãde that he whiche coupled hym selfe with an harlot, is become one body foz two (sayeth he) shall be one flesche, but he that is toyned vnto the lozde, is one spirite, flee foznicacton. All synnes that a man doth are without the body, but he that is a foznicatoz, synneth agaynst his owne bodye. Knowe ye nat howe that your bodyes are the temple of the holy ghost, which is in you whome ye haue of God, and howe that ye are nat youre owne, foz ye are derely bought Therfoze glozyfy ye in god in your bodyes and in your spyrites, foz they are goddes.

¶ The Golspel on the daye of weddynges, the. xix. chapi. of Mathewe. A.

in Englysche. Fo. lxvi.

THe Pharyses came vnto Jesus to tempte hym and sayd to hym, is it lawfull foz a man to put awaye his wyfe foz all maner of causes. He answered and sayd vnto them, haue ye nat redde howe that he whiche made man at the begynnynge made them man and woman, and sayde, foz thys thynge shal a man leue father and mother, and cleue vnto hys wyfe, and they twayne shal-be one flesche, wherfoze nowe are they nat twayne, but one flesshe. Let no man therfoze put a sondze that whiche god hath coupled togyther.

¶ The Pystle at burpenges, the fyrst pystle to the Thessalonyans, and the. iiii. Chapiter. C.

I Wolde nat brethren haue you ignozaunt. &c. Ye shall fynde this pystle on All soules daye. Folio. lxv.

☞ The Golspell at burpenges. The. xi. chapiter of Johan. C.

MArtha sayde vnto Jesus, Lozde yf thou. &c. Ye shal fynde this Golspel on All soules daye. Folio. lxv.

Here endeth the Pistles & gospels of the Saintes. And here after foloweth the Table of this pre=sente boke.

THIS IS the table wherin ye shall vnderstande in what lefe ye shal fynde the Pystels, and Gospels after the vse of Sa=lysbury at euery Sondaye and holy daye in the yere.

The pystle on the fyrste sonday in Aduent. Folio.i.
The gospel on the same day fo.eodē
¶ The pystle on the.ii sondaye in Aduent. Fo.eodem.
The gospel on the same day.fo.eo
¶ The pystle on the .iii.sondaye in Aduente. Folio. ii.
The gospel on the same day.fo.eo.
¶ The pystle on the.iiii.sonday in Aduente. Folio. eodem.
The gospel on the same daye.fo.eo.
¶ The pystle at the hye Masse on Christmas day. Folio eodem.
The gospel on the same day. fo.iii.
¶ The pystle on sayntē Steuens daye. Folio, eodem.
The gospel on the same day. fo.eo.
¶ The pystle on sayntē Johannes daye the Euangelyst. Folio.iiii.
The Gospell on the same daye: Folio. eodem.
¶ The pystle on Chyldermas daye Folio. eodem
The gospel on the same daye.fo.eo.
¶ The pystle on the sondaye after Christmas day. Folio.v.
The gospel on the same daye. Folio. eodem.
¶ The pystle on Aweyeres day. Folio. eodem.
The gospel on the same daye.fo.eo
¶ The pystle on Twelfe daye. Esaye.lx. Folio. eodem
The Gospell on the same daye. Folio. vi.
¶ The pystle on the sondaye with in the vtas of the Epyphany.fo eo
The Gospell on the same daye. Folio. eodem
¶ The pystle on the.i.sōday after the vtas of the Epyphany fo.eodē.
The Gospell on the same Sonday Folio. vij.
¶ The pystle on the.ij.sondaye after the vtas of the Epyphanye. Folio. eodem
The gospel on the same daye.fo.eo
¶ The pystle on the .iii. sondaye after the vtas of the Epyphanye. Folio. eodem.
The gospel on the same day. fo viii
¶ The pystle on the .iiii. sondaye after the vtas of the Epyphanye. Folio. eodem.
The Gospel on the same Sonday. Folio. eodem
¶ The pystle on the.v.sōday after the vtas of the Epyphany fo eodē
The Gospell on the same daye. Folio. ix.
¶ The pystle on the sonday after weddyng goeth out called Septua gesime. Folio eodem.
The gospel on the same day fo.eo.

¶ The pystle on the sonday of. lx. to the Corinthyans. Fo.x.
The gospel on the same day, Fo.eo
The pystle on the sondaye of. l. Folio. eodem.
The gospel on the same daye. fo. xi
¶ The pystle on asshwedny sdaye Folio. eodem.
The gospel on the same day. fo. xii.
¶ The pystle on the fyrste sonday in Lent. Folio. eodem.
The gospel on the same day. fo. eo.
¶ The pystle on the. ii. Sondaye in Lente Folio. eodem.
The gospel on the same day. fo. xiii
¶ The pystle on the thyrde sonday in Lente. Folio eodem
The gospel on the same day. fo. eo.
℣ The pystle on mydlent sondaye Folio. xiiii.
The gospel on the same day. fo. eo.
¶ The pystle on passion sondaye. Folio. eodem.
The gospel on the same day. fo xv.
* The pystle on palme sõday. fo. eo.
* The passion on the same Sonday. Folio. eodem.
The gospel on the same day. fo. xix
¶ The passion on good frydaye. Folio. eodem.
The gospel on the same day. fo. xxi.
* The pistle on Easter day. fo. xxii.
The gospel on the same daye fo. eo.
¶ The pystle on the mondav in the Easter weke. Folio. eodem.
The gospel on the same day. fo. eo.
¶ The pystle on the Tewysday in the Easter weke Folio. xxiii.
The gospel on the same day. fo. eo.
¶ The pystle on the wedny sday in the Easter weke. Folio. eodem.
The Gospell on the same daye. Folio. xxiiii.
¶ The pystle on the fyrst sonday after Easter daye called lowe Sondaye. Folio. eodem.

The Gospell on the same daye. Folio. eodem
The pystle on the. ii. Sondaye after Easter daye. Folio. xxv.
The Gospell on the same daye. Folio. eodem
The pystle on the thyrde sondaye after Easter day. Folio. eodem
The Gospell on the same daye. Folio. xxvi
The pystle on the iiii. Sondaye after Easter daye. Folio. eodem.
The Gospell on the same daye. Folio. eodem
The pystle on the. v. sondaye after Easter daye whiche is the nexte sonday before the Crosse dayes. fo. eo.
The Gospel on the same daye. Folio. xxvii.
The pystle on the mondaye in the crosse dayes. folio. eodem.
The Gospell on the same daye: Folio. eodem
The pystle on the Assencion euen Folio. eodem.
The Gospell on the same daye. Folio. xxviii.
The Pystle on the Assencyon daye Folio. eodem.
The gospel on the same day. fo. eo.
The pystle on the sonday after the Assencyon daye. folio. xxix.
The gospel on the same daye. fo. eo
The pystle on the wytson sondaye Folio. eodem.
The gospell on the same day. fo. eo.
The pystle on munday in the wytson weke. folio. xxx.
The gospel on the same day. fo. eo.
The pystle on the Tewysday in the wytson weke. Folio. eodem.
The gospel on the same daye. fo eo
The pystle on the wedny sday in the wytson weke. Folio. xxxi.
The gospel on the same daye. fo. eo
The pystle on Trinite Sondaye.

Folio. eodem.
the gospel on the same day. fo. xxxii
The pystle on Corpus Christi day
Folio. eodem.
The Gospell on the same daye.
Folio. eodem.
The pystle on the fyrst sondaye after trinite Sondaye. fo xxxiii.
The Gospel on the same Sondaye
Folio. eodem.
The pystle on the seconde sondaye. after trinite sonday. folio. eodem.
the gospel on the same daye. fo. 54.
The pystle on the. iii. sondaye after trinite sondaye. Folio. eodem.
The gospel on the same daye. fo. eo.
The pystle on the. iiii. sonday after trinite Sonday. folio. xxxv.
The gospel on the same day. fo. eo.
The pystle on the. v. sondaye after trinite Sondaye. Folio. eodem.
The gospel on the same daye fo eo.
The pystle on the. vi. sondaye after trinite sondaye. Folio. xxxvi.
The Gospel on the same Sondaye.
Folio. eodem.
The pystle on the. vii. sondaye after trinite sondaye. folio. eodem.
The gospel on the same daye. fo. eo.
The pystle on the. viii. sonday after trinite Sonday. Folio xxxvii.
The. gospel on the same daye. fo. eo.
¶ The pystle on the. ix. sondaye after trinite Sonday. folio. eodem.
The gospel on the same daye. fo. eo.
¶ The pystle on the. x. sonday after trinite sonday. folio. xxxviii.
The gospel on the same day. fo. eo.
The pystle on the. xi. sondaye after trinite sondaye. folio eodem.
The gospel on the same Sondaye.
Folio. xxxix.
¶ The pystle on the. xii sonday after trinite sondaye. folio. eodem.
The gospel on the same Sondaye.
Folio. eodem.

¶ The pystle on the. xiii. sondaye after trinite sonday. folio. eodem.
The gospel on the same daye. fo. xl.
¶ The pystle on the. xiiii sondaye after trinite Sonday. folio. eodem.
The gospel on the same day. fo. eo.
¶ The pystle on the. xv. Sondaye after trinite sonday. folio. xli.
The gospel on the same daye. fo. eo.
¶ The pystle on the. xvi. Sondaye after trinite. sonday. Folio eodem.
The gospel on the same day. fo. xlii
¶ The pystle on the. xvii. sondaye after trinite sondaye. folio. eodem.
The gospel on the same day. fo. eo.
¶ The pystle on the. xviii sondaye after trinite sondaye. folio. eodem.
The gospel on the same day. fo. eo.
¶ The pystle on the xix. Sondaye after trinite sondaye. folio. xliii.
The gospel on the same daye. fo. eo.
¶ The pystle on the. xx Sondaye after trinite sonday. folio. eodem.
The gospel on the same day. fo. eo.
¶ The pystle on the xxi. Sondaye after trinite sondaye. folio. xliiii.
The gospel on the same day. fo. eo.
¶ The pystle on the. xxii. sondaye after trinite sondaye. folio eodem.
The gospel on the same day. fo. eo.
¶ The pystle on the. xxiii. sondaye after trinite sonday. folio. xlv.
The gospel on the same day. fo. eo.
¶ The pystle on the. xxiiii sondaye. after trinite sonday. folio. eodem.
The gospel on the same day fo. eo.
¶ The pystle on the nexte sonday. before Advent sonday. folio. xlvi.
The gospel on the same daye fo. eo.
¶ The Pystle on the Dedycacyon daye. Folio. eodem.
The gospel on the same day. fo. eo.

☞ Heare endethe the table of the pystles & Gospels of the Sondayes.

¶ Here after folowethe the Pystles & Gospels of the Sayntes.

The pystle on sayntе Andrewes daye. folio.xlvii.
The gospel on the same day.fo.eo.
The pistle on s. Nicholas day fo.eo.
The gospel on the same day.fo.eo.
¶ The pystle on the Concepcyon of our Lady. Folio.xlviii.
The gospel on the same day.fo,eo.
¶ The pystle on Sayntе Thomas day the Apostle. folio.eodem
The gospel on the same day.fo.eo
¶ The pystle on the Conuersyon of Sayntе Paule. folio.xlix.
The gospel on the same day .fo eo.
¶ The pystle on Candelmas daye. Folio. l.
The gospel on the same day.fo.eo.
¶ The pystle on sayntе Mathias the Apostles day. Folio eodem.
The gospel on the same day. fo.li.
¶ The pystle on the Annuncyacyon of our Lady. folio.eodem.
The gospel on the same day. fo.eo.
¶ The pystle on sayntе Georges day. Folio. eodem
The gospel on the same daye.fo.lii.
¶ The pystle on sayntе Marke the Euangelystes day. folio eodem.
The gospel on the same day.fo.eo.
¶ The pystle on Phylyp and Iames day. Folio. eodem.
The gospel on the same day.fo.eo.
¶ The pystle on the Inuencyon of the Crosse Folio.liii.
The gospel on the same daye fo.eo.
¶ The pystle on the natiuite of S. Johan the Baptyst. folio.eodem.
The gospel on the same day.fo.liiii.

¶ The pystle on S. Peter & Paules daye. Folio.eodem.
The Gospel on the same daye. Folio. eodem.
¶ The pystle on the cõmemoracyon of sayntе Paule. folio.lv.
The Gospel on the same daye. Folio. eodem.
¶ The pystle on the Vysytacyon of our Lady. Folio eodem.
The Gospell on the Vysitacyon of our Lady. Folio.eodem.
¶ The pystle on Relyke Sondaye Folio. eodem.
The Gospell on Relyke Sondaye. Folio eodem.
¶ The pistle on saint. Wargaretz daye. folio.eodem.
The Gospel on sayntе Wargaretz daye. Folio.eodem.
¶ The pystle on Marye Magdaleyne daye. Folio.lvii.
The Gospel on Mary Magdaleyne daye. Folio.eodem.
¶ The pystle on sayntе James day the Apostle. Folio eodem.
The Gospell on sayntе James daye the Apostle. Folio.lviii.
¶ The pystle on Sayntе Annes daye. Folio eodem.
The Gospel on sayntе Annes daye Folio. eodem.
¶ The pystle on sayntе Peter daye ad vincula. Folio.eodem.
The Gospel on sayntе Peters daye ad vincula. Folio.eodem.
¶ The pystle on the transfyguracion of our Lorde. folio.eodem.
The gospel on the same day .fo eo
¶ The pystle on the feaste of the name of Jesus. Folio.lix.
The gospel on the same day of Jesus. Folio.eodem.
The pystle on Sayntе Laurence daye. folio. eodem.

The Table.

The gospel on the same sayntelaurence daye. Folio eodem.
The pystle on the Assumpcyon of our Lady. Folio.eodem.
The gospel on the same day .fo.lx.
The pystle on sayntt Bartylmewes daye. Folio eodem.
The gospel on the same day.fo.eo.
The pystle on the decolacyon of sayntt Johan. Folio.eodem.
The gospel on the same day.fo.lxi.
The pystle on the Natiuite of oure Lady. folio eodem.
The gospel on the same daie.fo.eo.
The pystle on the Exaltacyō of the Crosse. Folio eodem.
The gospel on the same day.fo.eo.
The pystle on.s.Mathewes daye the Apostle. Folio.eodem
The gospel on the same day.fo.lxii.
The pystle on S. Myghels daye folio. eodem.
The gospel on the same daye.fo eo.
The pystle on the trāl.of .S.Edwarde the kynge z Cōfessour.fo.eo.

The Table.

the gospel on the same daye.fo.lxiii.
The pistle on saynt Luke the Euāgelystes day. folio.eodem.
The gospel on the same day.fo.eo.
The pystle on the.xi.thouſāde vyrgyns daye. folio eodem.
The gospel on the same day.fo.eo.
The pystle on Symon and Judes daye folio lxiiii.
The gospel on the same day.fo.eo.
The pistle on al Hallowz day fo eo
the gospel on the same daye.fo.lxv.
The pystle on the al Soules daye. folio. eodem.
The gospel on the same daye.fo .eo
The pystle on s. Martis day.fo.eo
The gospel on the same day.fo.eo.
The pystle on s. Katheryns daye folio. eodem.
The gospel on the same day. fo.eo.
The pystle on the same day of wedynge. folio.lxvi.
The gospel on the same day. fo.eo.
The pystle at buryengs. fo. eodem.
The gospel on the same day, fo.eo.

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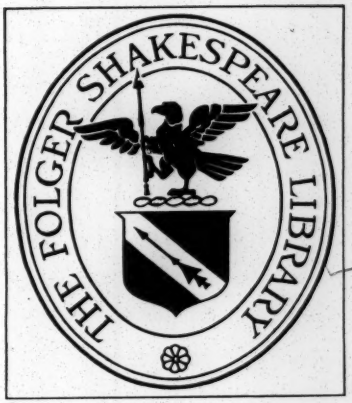
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